ISLAAMIC BELIEFS

FOREWORD

All praises are due only to Allaah Ta`ala, and peace and blessings upon His chosen servants.

Allaah Ta`ala has, through His Bounty and Grace, afforded us the guidance to prepare a course whereby the matters of Deen be better understood. This basic course is comprised of the following three Kitaabs:

1. *Islaamic Beliefs*
2. *The Principles of Deen*
3. *The Masaa`il of Behishti Zewar (two parts)*

This course should be taught by a capable Aalim who will prepare each lesson prior to teaching it. The course should be spread out in such a way that daily at least two lessons are taught. If this is properly adhered to, then the course should be completed in six months. The lessons on the laws and rulings will stretch over six months and the Kitaabs on Aqaa`id and principles will take three months each. Aqaa`id (beliefs) will be taught in the first three months and *Usools* (principles) will be taught in the following three months. During the course, the following should be kept in mind that no matters which do not pertain to the subject at hand are discussed. Nevertheless, the students should be allowed the freedom of asking questions (pertaining to the subjects at hand). This will in fact, increase their enthusiasm and interest. The teacher should supply properly researched answers, even though it may take more time.

I have not seen any concise or simple Kitaab on the subject of Aqaa`id or *Usool* which will appeal to the masses of this era or be of interest to their tastes. It is for this reason that I have compiled these

Kitaabs, gleaning subject matter from authentic and reliable works. In this way, I have compiled the Kitaabs which are named *Islaamic beliefs and Principles of Deen*.

As far as laws and rulings are concerned, I have used the famous Kitaab of Hadhrat Moulana Ashraf Ali Thaanwi (rahmatullahi alaihi), *Behishti Zewar*, and re-formatted it. I have simplified it and included many new Masaa`il and chapters. It is for this reason that on this subject, this compilation is complete and up to date.

Insha-Allaah Ta`ala, these Kitaabs will satisfy the basic Deeni needs of the learners. It will also remove many nagging doubts and be a sufficient defence against effects of the deviates of the present era. May Allaah Ta`ala accept this humble effort and make it beneficial for His creation.

This compilation and syllabus will, Insha-Allaah Ta`ala be an invaluable asset to all sectors of the Muslim Community. It can be completed in a short space of time.

May Allaah Ta`ala fully reward all those who had assisted in the compilation of these Kitaabs, especially, Molvi Mukhtaar Ahmad Salmah of the Daarul Ifta at *Jaamia Madeenah.*

Our final dua, *Alhamdulillahi Rabbil Aalameen*.

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INTRODUCTION

Bismillahir Rahmaanir Raheem

Man should consider that no one has ever remained on earth forever. Every man will, one day, go away from here, and find what he has sent forth in the Aakhirat (Hereafter). It is therefore necessary that he attains perfection here, so that he may be saved from any punishments in the Aakhirah, and attain everlasting comfort and peace. Perfection lies in having to know and practice on every Command of The Creator and Master, Allaah Ta`ala. Such Commands are of two types: **the first** comprises of those acts of obedience which require the limbs of the body, like Salaat and fasting, etc. In other words, physical Ibaadaat and dealings. **The second** type comprises of those which do not require the actions of the limbs. In fact, the mere acceptance thereof is sufficient. For example, to believe in the Oneness of Allaah Ta`ala, to believe in His being All-Hearing, Knowing, Seeing, etc., to believe in the reality and truth of the Day of Qiyaamah, Jannat and Jahannum.

In keeping the ease and convenience of the masses in mind, the Ulama have extracted the first type of Commandments from the Qur`aan Majeed and Ahaadith of Nabi ρ, and compiled them separately. This branch of the Deen is called, *Fiqh*. The second type of Commandments have also been explained separately under the heading of *Aqaa`id*. The knowledge of Aqaa`id is also called *Ilme Kalaam*.

The Aimmah of Ilme Kalaam

Imaam Abu Mansoor Maatureedi (rahmatullahi alaihi) who after three generations was the student of Imaam Abu Hanifah (rahmatullahi alaihi) passed away in the year 333 A.H. He was the resident of a village named *Maatureed*, which was close to *Samarqand*.

Imaam Abul Hasan Ash`ari (rahmatullahi alaihi), who was born in 260 A.H. and passed away sometime after 330 A.H. He was from the offspring of Hadhrat Abu Moosa Ash`ari (radhiAllaahu anhu).

These two personalities are the Imaams of Aqaa`id of the Ahle Sunnat Wal Jamaat. They only differ on a few Masaa`il, for example:

1. Imaam Maatureedi (rahmatullahi alaihi) states that the Quality of creation is an inherent Quality of Allaah Ta`ala, whereas Imaam Ash`ari (rahmatullahi alaihi) believes it to be connected to the Quality of Power.
2. According to Imaam Maatureedi (rahmatullahi alaihi), one's intellect can determine whether an action is good (worthy of praise and reward) or evil (liable for chastisement and punishment), whereas according to Imaam Ash`ari (rahmatullahi alaihi), this determination comes down from the beginning of creation and has nothing to do with the intellect.
3. According to Imaam Maatureedi (rahmatullahi alaihi), it is not permissible to say, *"I am a Mu`min, Insha-Allaah"*, one should only say, *"I am a Mu`min"*, whereas according to Imaam Ash`ari (rahmatullahi alaihi) it is permissible to say, *"I am a Mu`min, Insha-Allaah."*

In such types of differences, the Shaafis follow the view of Imaam Ash`ari (rahmatullahi alaihi), hence they are called *Ash`ariyyahs* or *Ashaa`irah*. The Hanafi Ulama have accepted the views of Imaam Maatureedi (rahmatullahi alaihi), hence they are called *Maatureedia*. Sometimes in opposition to the deviants sects, they are both called *Ashaa`irahs*.

In the initial stages, the (teachings of the) knowledge of Aqaa`id consisted of whatever was established and substantiated from the Qur`aan Majeed and Ahaadith. Such teachings can be found in Imaam Abu Hanifah's (rahmatullahi alaihi), Kitaab, *Fiqh-e-Akbar*. This was devoid of any philosophical discussions. During those times, the stress was made in refuting the deviant beliefs of the sects

such as the *Mu`tazilahs and Khawaarij,* etc. so as to save the masses from deviation.

The advent of the *Mu`tazilahs*, lies in the following incident. A person by the name of *Waasil Bin Ataa*, stated in the gathering of Hadhrat Hasan Basri (rahmatullahi alaihi), that the perpetrator of a major sin does not remain a believer nor does he become a kaafir. Such a person remains in a state which is suspended between Imaan and kufr. Hadhrat Hasan Basri (rahmatullahi alaihi) said, *"Qad I`tazala Anna" (Indeed he has separated, strayed/slipped away from us – majority adherents of Islaam).* From then onwards, these people were termed the *Mu`tazilahs*. Waasil Bin Ataa and his followers also called themselves *Mu`tazilahs* because they believed that the beliefs of the Ahle Sunnat were baatil and they were separate from this 'baatil'. The author of the Tafseer Kash-shaaf, *Zamakhshari*, had, for this reason, chosen the term *Abu Mu`tazilah*. The Mu`tazilahs call themselves *As-haab Adal Wa Tauheed*, because they pride themselves in being most knowledgeable in justice and Tauheed. Just like this, all those sects which have strayed away from the fundamental beliefs of the Ahle Sunnat Wal Jamaat, have been labelled accordingly.

The discussions on Aqaa`id which appear in the Kitaabs are of three types:

The first type: comprise of those beliefs which are definite and absolute. These are further divided into three types;

(1) Those which are established through the apparent clear text of the Qur`aan Majeed, for example, Jannat, Jahannum and the Day of Qiyaamah,

(2) Those which are established through the *Mutawaatir* statements of Nabi ρ, whether they may be in speech or meaning, like the punishment in the grave.

(3) Those upon which there is consensus of the Ummat, like the Khilaafat of Hadhrat Abu Bakr (radhiAllaahu anhu).

The second type: comprise of those beliefs which are established through logic and reasoning, even though they may have written textual proof. The matters of Shariah are dependant on Nubuwwat. The mas`alah on the sanctity and chastity of the prophets is established through reasoning of the intellect.

The third type: comprise of those beliefs which are established through Khabar-e-Aahaad, or the Ulama have established them from the Qur`aan Majeed, but the various groups have differed on this proof. For example the issue on the Qur`aan Majeed being *Qadeem*, i.e. always existent, or the issue on the Ambiyaa (alaihis salaam) being more virtuous than the angels, or the issue on whether the *Karaamaat* (miracles) of the Auliyaa are true, etc.

On these Masaa`il, the Ahle Sunnat Wal Jamaat follow the ruling of the Salf-e-Saaliheen (pious predecessors), Sahaabah (radhiAllaahu anhum) and Tabieen (rahmatullahi alaihim). Those who differ are merely following the conjectures of their own whims and fancies.

CHAPTER ONE

THE DISCUSSION ON THE BEING AND QUALITIES OF ALLAAH TA`ALA

Allaah Ta`ala is existent by Himself with His everlasting Being and Attributes and everything else came into existence by His creating them. All things come into existence from non-existence by His creating them. Only Allaah Ta`ala existed by Himself for always, and everything else besides Him is created and came into existence by means of His creating them.

We are aware from the history of man, that since the very beginning of history being recorded, until the present day, almost every sector of mankind accepted the existence of Allaah Ta`ala. All religions and creeds accept the existence and truth of A Creator. A very small

group comprises of those who refute the existence of a Creator and aver that everything that exists does so by virtue of physical laws.

They claim that the belief in divinity is a state of the mind and that the entire universe operates without any Divine Hand in it.

This claim of the atheists is merely a figment of their imagination and they have no proof to substantiate their claims.

The Qur`aanic method of proving the existence of Allaah Ta`ala

The reality of the matter is, that it is amongst the natural traits of man to accept the existence of Allaah Ta`ala. It is this trait which the Qur`aan Majeed explains in the following manner:

واذ اخذ ربّك من بني ادم من ظهورهم ذريتهم و اشهدهم على انفسهم الست بربكم قالوا بلى شهدنا (سورة اعراف)

"And when our Rabb brought forth from the Children of Aadam, from their loins, their seed and made them testify as to themselves (saying), 'Am I not your Rabb?' They said, 'Yes! We testify,'. .."

However, since external factors most of the time suppress this natural trait, therefore, Allaah Ta`ala here and there, cautions this trait, *"What! Are you in doubt regarding Allaah, the Creator of the heavens and the earth?"*

Sometimes the external factors suppress this trait to such a great extent that mere indication and cautioning is insufficient, and one needs proof by means of personal experience or visual occurrences.

An example of the visual and external factors by which a person gains understanding and proof is as follows: when one sees that something is properly organised and arranged in a systematic order, then it is quite obvious that some intelligent person had arranged it as such. The operation of this universe, with all its intricacies and

perfect functioning, could never have come into existence by itself or operate on its own. The Qur`aan Majeed proves the existence of Allaah Ta`ala in this way:

صنع الله الذى اتقن كل شىء (سوره نمل)

"The Work of Allaah, Who perfected all things"

ما ترى في خلق الرحمان من تفاوت فارجع البصر هل ترى من فطور (سورة ملك)

"You can see no fault in the creation of the Most Gracious. Then look again: Can you see any rifts?"

خلق كل شىء فقدره تقديرا (سورة فرقان)

"He (Allaah Ta`ala) has created everything, and has measured it exactly according to its exact measurements."

فلن تجد لسنة الله تبديلا (سورة فاطر)

"So no change will you find in Allaah's Sunnah (way of dealing)."

Three qualities of this universe are manifest in these Aayaat: (1) It is perfect and without any flaw, (2) It is measured and systemized, and (3) It is in keeping and in line with the principles and laws decreed by Allaah Ta`ala.

It has now been sufficiently established that this universe is perfect, flawless, systemized, measured and subject to firm and fixed principles. That thing which is complete, measured and functioning on a set course and pattern, cannot come into existence by itself, rather it has been created by A Creator. Hence this universe is also the creation of such a Creator, Who is All-Powerful and Able. And why should it not be so? If one looks at a beautiful and well constructed palace and studies the towers, large rooms, fountains, beautiful carpets, lanterns, gardens, etc. and then comes to the conclusion that all this came into being by itself. A wind blew and

caused the sand and mortar to mix and form this beautiful palace, and in a similar way the gardens and fountains were put into place. Can any credibility be granted to the intelligence of one who avers such nonsense and illogical thinking?

There was once a debate between a group of atheists and Imaam Abu Hanifah (rahmatullahi alaihi). Imaam Saheb asked them what they would say regarding the person who claims to have seen a ship which is fully laden with goods sailing on the ocean. The ship starts on one end and loads the goods by itself, then it sails to its destination and offloads by itself at another port. It sails and navigates itself through the rough oceans without the expertise of any captain or sailor. This ship loads and offloads its cargo by itself.

The atheist exclaimed that such an occurrence is contrary to logic and that no sane or intelligent will accept such a yarn. Imaam Saheb expressed pity and sorrow for their intelligence. He asked them that if it is not possible for a ship to sail the seas without a sailor how then is it possible for the ship of this universe to function without a navigator. Upon hearing this, the atheists were taken aback and everyone of them repented and entered the fold of Islaam at his blessed hands.

Regarding the Being of Allaah Ta`ala no one knows any detail hence there is no need to ponder and contemplate over this. However, there are explanations regarding the Attributes of Allaah Ta`ala, the details of which will follow later on.

ALLAAH TA`ALA IS ONE, HE HAS NO PARTNER

Allaah Ta`ala is one, He has no partner. It is stated in the Qur`aan Majeed قل هو الله احد (Say –O Muhammad (sallAllaahu alayhi wasallam)! He is Allaah The One.). This is a proof on the Oneness of Allaah Ta`ala which is mentioned in the Qur`aan Majeed.

لو كان فيهما الهة الا الله لفسدتا

"If there was for the heavens and the earth another deity but Allaah the two of them would be destroyed."

An explanation for this is, *Ibaadat* (worship) is a term attributed to total and complete subservience – and total subservience can only be before such a Being who is perfect in Being and Attributes. We call such a Being Allaah. It is absolutely imperative that the Being of Allaah Ta`ala is free and pure from all types of flaws and deficiencies. He is not deficient in any particular aspect nor superfluous, nor helpless, nor overwhelmed, nor suppressed by anyone, and none can hinder His operations. Now if we assume that if there were two deities for the heavens and the earth then both of them should be of this nature (as explained in the previous lines). It should now be seen whether in the creation of the universe, from top to bottom, there was complete amity between the two of them or if there was an occasional difference of opinion. There are two possibilities in the event of amity – either the work could not be accomplished by one alone hence it was completed by the two of them together. In this case it is obvious that neither one of the two of them have complete power and ability. If either one of them was able to execute the whole task on his own then the need for the second would be superfluous, whereas the belief in the existence of a deity necessitates that not an atom in the universe is able to function without His active involvement and power.

If we assume that was a difference of opinion between the two deities then it is obvious that the end result can only be the decision of one. This would mean that the other was overpowered and therefore cannot be called a deity. Or both are completely equal in power and strength where they are able to match each other. In this case— Allaah forbid – firstly, amidst this tug-o-war between the deities nothing could have come into existence in the first place or had anything come into existence it would be destroyed and annihilated in this struggle. The result of this would be that if there were two deities for the heaven and the earth, then the present system would

never be able to function so flawlessly and one of the two deities would end up being superfluous, deficient and helpless.

Since this has been established that Allaah Ta`ala has no partners then it follows that He has no son or daughter as well. The reason being that children are of the same species as their father. Even though Zaid may not be identical to his father, they do nonetheless share the common quality of being humans. Similarly, if Allaah Ta`ala had a son then he would also be a partner to the qualities of deity. He would also be a deity like Allaah Ta`ala. For this reason Allaah Ta`ala says: **سبحانه ان يكون له ولد** *("He is pure from that He has children").*

THE BEING OF ALLAAH TA`ALA IS ETERNAL

Allaah Ta`ala is eternal and everlasting. That is, He always was in existence and always will be. There is no starting point in His existence. It is not that there was nothing before Him and then He came into existence. In this regard the Qur`aan Majeed says:

هو الاول و الاخر

("He – Allaah Ta`ala – is The First and The Last"), that is in reality He is The First since He has no beginning and He is in reality The Last, since He has no ending.

The reason is that the existence of Allaah Ta`ala is absolute and necessary and it is a demand of His Being. If existence was attained after non-existence then it would have been such that His existence was in need of something and only when that something was found did He come into existence. However it is not such because the Being of Allaah Ta`ala is totally free and pure of every type of need and deficiency. Hence it is necessary that the Being of Allaah Ta`ala was always in existence. Besides the Being and Attributes of Allaah Ta`ala, eternal existence cannot be established for anyone or anything else.

THE ATTRIBUTES OF ALLAAH TA`ALA

Imaam Abul Hasan Ash`ari (rahmatullahi alaihi) categorizes the Attributes of Allaah Ta`ala into two types – *Sifaat-e-Zaatiya* (Attributes related to the Being of Allaah Ta`ala) and *Sifaat-e-Fa`liya* (Attributes relates to the actions of Allaah Ta`ala).

SIFAAT-E-ZAATIYA

These are those qualities of Allaah Ta`ala wherewith He cannot be described with their opposites – The Qualities of Allaah Ta`ala like life, knowledge, power, intention, hearing, sight and speech are attributed to Him, whilst their opposites like death, ignorance, helplessness, etc. cannot be attributed to Him. These Attributes are also known as *Ummahaatus Sifaat,* i.e. the foundational Qualities. The reason being that these Qualities are the basis for the *Sifaat-e-Fa`liya* and other Qualities. If there is no life then there can be no deity and if there was no knowledge and intention then no action would have come in to being.

SIFAAT-E-FA`LIYA

These are those qualities wherewith the Being of Allaah Ta`ala can be described with their opposites and they can also be attributed to other things as well. For example giving life and death, honour and disgrace, wealth and poverty, etc. Imaam Ash`ari (rahmatullahi alaihi) categorizes all the *Sifaat-e-Fa`liya* under the foundational Attribute of Power and regards them as being connected to it.

Imaam Abu Mansoor Maatureedi (rahmatullahi alaihi) does not categorize the Attributes of Allaah Ta`ala such. He stipulates eight Qualities as being the foundational ones. Seven of these are the *Sifaat-e-Zaatiya* enumerated above and the eighth is a Quality of Creation. According to Imaam Maatureedi (rahmatullahi alaihi) the foundation for the above mentioned *Sifaat-e-Fa`liya* is the Quality of Creation. By Creation is meant that Allaah Ta`ala is the One Who

brings into existence. With regard to bringing into existence the birth of things, He is the Creator and with regard to bringing in to existence sustenance He is the Sustainer.

ALL THE ATTRIBUTES OF ALLAAH TA`ALA ARE ETERNAL

All the Attributes of Allaah Ta`ala are eternal, i.e. always were and always will be. Allaah Ta`ala was always The Creator, even before the creation came into existence. The reason being that the foundation of creation, according to Imaam Ash`ari (rahmatullahi alaihi) is the Attribute of Power and according to Imaam Maatureedi (rahmatullahi alaihi) the Quality of *Takween* (Creation). These foundational Qualities were always existent. For Allaah Ta`ala to be The Creator, His creating (anything) is not a precondition, in fact the contrary holds true. If Allaah Ta`ala did not have the Quality of creating, the creation would not have come into existence.

THERE IS NO SEQUENCE IN THE ATTRIBUTES OF ALLAAH TA`ALA

It should also be understood that the Attributes of Allaah Ta`ala do not have a sequence of time or age. It will not be correct to say that a certain Attribute of Allaah Ta`ala came first and another later. All His Attributes were always existent and are everlasting. It will not be correct to say that His Knowledge came before His Power or that His Power came before His Knowledge, or His Living before His Knowledge. He always, always was Alive, Knowledgeable and Powerful.

THE ATTRIBUTES OF ALLAAH TA`ALA ARE NEITHER HIS ACTUAL BEING NOR EXCLUDED THEREFROM

For one thing to be the actual being of another means that both of them are exactly alike in all respects.

For one thing to be apart or excluded from another means that one can exist independently from the other.

Based on these definitions it cannot be said that the Being of Allaah Ta`ala and His Qualities are one and the same, neither separate entities. They are not unified because this would mean that the two are one and the same thing and since Allaah Ta`ala's Qualities are extra to His Being, both of them are not alike in every respect, hence the Divine Qualities are not the actual essence of the Divine Being.

There is no total and complete separation between Allaah Ta`ala's Qualities and Being because it is not possible for the two to exist separately. The Qualities cannot exist without the Being because the Qualities are subordinate to the Being. It is not possible for a subordinate to exist without the primary. The Being cannot be without the Qualities because the Divine Being cannot be perfect without all the Qualities. Hence it is necessary for the two them to co-exist.

THE DETAILED EXPLANATION OF THE BASIC AND FOUNDATIONAL QUALITIES

1. THE ATTRIBUTE OF LIVING

Allaah Ta`ala is Alive and the Attribute of Life is established for Him.

It is stated in the Qur`aan Majeed, **هو الحى القيوم** (*"He is Alive and The One Who sustains and maintains everything").*

The reason being that if something were not alive it would not be able to create the universe. The Life of Allaah Ta`ala is from always and will last for always. There is no mention or possibility of death, destruction or annihilation (for Him).

2. THE ATTRIBUTE OF HEARING

Allaah Ta`ala has the Attribute and Quality of hearing and listening. He listens to the duas and voices of the entire creation all at once. His listening to one sound does not negate His hearing another. The various languages and dialects of the universe do not put Him into any confusion or doubt. At any given split second He hears the chirping of birds, the sound of the insects in the innermost part of the mountains, the walking of an ant on the smoothest of rocks, the sound of all the fishes swimming the oceans, etc. etc. Allaah Ta`ala's Hearing is so fine and perfect that He hears the blood flowing through the finest of veins and vessels of the fly and ant, and He hears clearly as it flows from one limb to another. It is stated in the Qur`aan Majeed, **ان الله سميع عليم** (*"Indeed Allaah Ta`ala is All-Hearing, All-Knowing")*

3. THE ATTRIBUTE OF SEEING

Allaah Ta`ala possesses the Quality of Seeing, wherewith He looks at all the creation. He sees EVERYTHING, whether it is in the pitch darkness or bright light, near or far, during the day or night, regardless of how small and minute or gigantic it may be, He sees ALL this ALL the time. Absolutely nothing is hidden from Him at any given time. This Attribute of Allaah Ta`ala is mentioned in the Qur`aan Majeed in many Aayaat. For,example it is stated

انّه بكل شيء بصير, (*"Indeed He Sees everything.")*

4. THE ATTRIBUTE OF KNOWLEDGE

Allaah Ta`ala is Most Knowledgeable. Absolutely nothing from the earth or heavens is hidden from His Perfect Knowledge. Not an atom of knowledge is hidden from Him, because apparent and hidden things are all equal to Him.

Therefore whatever is occurring, has occurred or will still occur, He had perfect and detailed Knowledge of it, since time immemorial, that at this particular time this person is to carry out this act. His Knowledge is so perfect and intricate that it encompasses the slightest movement of the smallest fly whether it be above the seven heavens or below the earth. He is even aware of the minutest whisper and inspiration which enters the heart of man. This has to be so because the creation of the universe and maintaining it and fulfilling the needs of every creation, would be impossible without such a perfect knowledge. It is stated in the Qur`aan Majeed,

يعلم ما في السماوات و الارض و يعلم ما تسرّون و ما تعلنون والله عليم بذات الصدور
(سورة تغابن-4)

"He Knows whatever is in the heavens and earth and He Knows whatever you conceal and make apparent, and Allaah is All-Knowing of what occurs in the breasts (of man)."

يعلم ما يلج في الارض و ما يخرج منها و ما ينزل من السماء و ما يعرج فيها و هو معكم اين ما كنتم و الله بما تعملون بصير (سورة حديد – 4)

"Allaah Knows what penetrates the ground and what emerges therefrom, and what descends from the sky and what flies therein. And He is with you wherever you are, and Allaah is All-Seeing what you do."

يا بنيّ انّها ان تك مثقال حبة من خردل فتكن في صخرةٍ او في السماوات او في الارض يات بها الله
انّ الله لطيفٌ خبيرٌ (سورة لقمان – 16)

"O my son! If there were an atom the size of a mustard seed and it were in a rock or in the heavens or the earth, Allaah would come with it. Indeed Allaah is All-Aware of the most delicate of things."

Furthermore the Knowledge of Allaah Ta`ala encompasses everything and not only what we discern as being possible, it is stated in the Qur`aan Majeed, **والله بكل شيءٍ عليمٍ** *("And Allaah is aware of everything.")*

5. THE ATTRIBUTE OF INTENTION AND WILL

Allaah Ta`ala has the Quality of Intention and Will. He can bring something from non-existence to existence at any given time according to His Wish. Hence, whatever occurs only does so by His express Intention. Whatever He had decreed from time immemorial, occurs precisely so. Allaah Ta`ala states, **فعّال لما يريد**, *("He does whatever He Wills.")*

It is not that He wills a thing and it does not occur as He had Desired. In that case it would necessitate weakness and incompetency.

In essence nothing in this universe is out of the intention of Allaah Ta`ala.

Whatever Allaah decides, it happens such and whatever He does not will, does not take place. The desires of the angels, shayaateen, jinn and humans are all created by Him. The intention of the creation is subservient to the Will of Allaah. It is stated in the Qur`aan Majeed,

وما تشاؤن الاّ ان يّشاء الله ربّ العالمين (سورة تكوير: 29)

"You cannot desire anything without The Desire of the Rabb of the universe."

Someone may raise this objection that since Allaah Ta`ala desires that His servant makes a certain intention whereafter the servant does make that intention, so, if the intention of the servant is evil, it would follow that the initiative, i.e. the Desire of Allaah Ta`ala is also evil.

The answer to this is the Desire of Allaah Ta`ala comprises thousands of wisdoms and considerations, since Allaah Ta`ala is All Wise and the intention and Will of The Wise is never devoid of wisdom and consideration hence it can never be said to be evil, whereas the action of the servant is evil due to many evil factors.

If a person harbours this doubt that it is as though no evil can be attributed to the Will of Allaah but can, to the involuntary

intention/action of the servant, then the answer to this will be that, the Will of Allaah Ta`ala is especially connected to the servant when the servant harbours an intention in his heart and then he makes a firm resolution to carry out that action. Every persons heart is sufficient testification as to whether he will carry out his intention. Each person has a free choice of intention and no one is forced or helpless. Therefore the intention and will of the servant finds further confirmation and attains certitude (when he carries out the action). And this determination is further cemented, not that the intention of the servant was initially non-existent.

Note: A more detailed explanation will follow later on.

In short, the entire universe was concealed behind a screen of non-existence. Allaah Ta`ala, through His Will and Intention brought everything into existence, whilst laying emphasis on its (previous state of) non-existence and has specified a fixed period for its existence. In conformity to His Will the entire universe came into existence with His Instruction in gradual stages.

6. THE QUALITY OF SPEECH

Allaah Ta`ala Speaks, i.e. He has the Quality of Speech, which always was and always will be. It is present and established in His Being. However His Speech is unlike our speech.

The proofs of Allaah Ta`ala's Speech are as follows:

قال يا موسى انّى اصطفيتك على النّاس برسالاتي و بكلامي (سورة اعراف: 144)

"(Allaah Ta`ala) said, O Moosa, indeed I have preferred you over other people with My Message and My Speech.

منهم من كلّم الله ورفع درجاتٍ (سورة بقرة: 253)

"Amongst them are those with whom Allaah spoke, and He raised some of them in stages."

قلنا يا ادم اسكن انت وزوجك الجنّة

"We (Allaah Ta`ala) said, O Adam! Stay you and your wife in Jannat."

According to the Ahle-Haqq that speech which is the Quality of Allaah Ta`ala does not comprise of words and voice. In fact it is such a Quality which is established for only the Being of Allaah Ta`ala and it is known as *Kalaam-e-Nafsi*, because the foundation and origin of speech is in reality the subject matter and contents which are present in the heart. In this regard a poet states:

Indeed speech (is that which) is in the hearts and it is only
The tongues which serve as a proof of (what is in) the hearts.

Mankind, at times, makes apparent the contents of the heart via the tongue, at times in writing and at times by means of gestures. In order to effect speech, i.e. to speak, we are dependant on words and voices.

But Allaah Ta`ala is free and pure from this. He does not speak with words and voices like us.

When Allaah Ta`ala intends speaking to someone, for example, when He said to Hadhrat Moosa (alaihis salaam), **اخلع نعليك**, *("Remove your shoes")*, and **و ما تلك بيمينك يا موسى**, *("What is in your right hand, O Moosa?")*, there are a few things we need to take into cognisance.

1. According to Imaam Ash`ari (rahmatullahi alaihi), the *Kalaam-e-Nafsi* of Allaah Ta`ala can be heard, even though this is contrary to the norm. And Imaam Maatureedi (rahmatullahi alaihi) also holds the belief that it is possible for *Kalaam-e-Nafsi* to be heard.
2. When Allaah Ta`ala spoke to any specific person, like when He spoke to Hadhrat Moosa (alaihis salaam), then according to Imaam Ash`ari (rahmatullahi alaihi), holds this view that Hadhrat Moosa (alaihis salaam) heard the *Kalaam-e-Nafsi*. However, Imaam Maatureedi

(rahmatullahi alaihi) says that Hadhrat Moosa (alaihis salaam) heard such a Speech which he distinctly identified as Divine Speech. Hence, according to Imaam Maatureedi (rahmatullahi alaihi), Hadhrat Moosa (alaihis salaam) is known as *Kaleemullaah* (One who spoke to Allaah Ta`ala) for this very reason that he spoke to Allaah Ta`ala without the medium of any angel or book.

3. The Speech of Allaah Ta`ala is of two types. The first comprises of injunctions and prohibitions. This type is *Qadeem* (always in existence), and the second is when Allaah Ta`ala addresses a certain servant of His, like *"And Allaah spoke to Moosa speech (words)"*.

   According to Imaam Ash`ari (rahmatullahi alaihi), this second type of speech is also *Qadeem*. It, however, came into effect when the particular servant who was to be addressed was ready to receive it. For example, it was only when Hadhrat Moosa (alaihis salaam) came into existence and he reached a particular place, did Allaah Ta`ala address him.

   Most Maatureedis say that one is called *Takleem* (who addresses/speaks), only when someone is being addressed. Hence, with regard to this type of speech, Allaah Ta`ala is not referred to as *Mutakallim* from always, but rather only for that particular occasion, when the person being addressed listens to Him.

Qur`aan Majeed

The Qur`aan Majeed is also the speech of Allaah Ta`ala and it is also amongst the *Sifaat-e-Qadeem (those Qualities which were always in existence)*. The reason being that with regard to its origin, it is included in *Kalaam-e-Nafsi*. However, since mankind is dependant upon recitation which comprises of words, voice and sound, hence

Allaah Ta`ala clothed His Speech in the form of words and spoken speech, and revealed it as such for the benefit of mankind.

Hadhrat Imaam Mujaddid Alfe Thaani (rahmatullahi alaihi) said:

"The Qur`aan Majeed is the Speech of Allaah Ta`ala, which He has clothed in words and sounds and revealed it upon our Nabi ρ. *Allaah Ta`ala addresses His servants and informs them of the various injunctions and prohibitions. Just like how we make apparent our inner speech through the medium of our tongues by clothing it with words and voices and in this way we make known our hidden intentions and objectives. In a similar way, Allaah Ta`ala, purely through His perfect Power dons His Kalaam-e-Nafsi with the clothes of words and sound without the use of a tongue and reveals it such upon His servants. In this way He makes known and apparent the hidden injunctions and prohibitions via the medium of words and sound. Hence both these types of speech can be termed and regarded in reality as speech and both these types, i.e. Kalaam-e-Nafsi and Kalaam-e-Lafzi, are in reality the Speech of Allaah Ta`ala, just as our two types of speech, Nafsi and Lafzi, are in reality regarded as our speech. It is not that the first type (Nafsi) is actual and literal whereas the second type (Lafzi) is figurative and metaphorical."*

In short, the application of Divine Speech is of two types. The first being that the Speech of Allaah Ta`ala is expansive which is affiliated and established with His Being. There is no difference of opinion of it being *Qadeem*.

The second meaning is that by speech is meant those words/ sentences wherewith Allaah Ta`ala has clothed His *Kalaam-e-Nafsi.*
The Qur`aan Majeed is regarded as the Speech of Allaah because it comprises the specific sentences from Allaah Ta`ala, which are in actual fact an outer form given to His *Kalaam-e-Nafsi*. In other words we can say that the Qur`aan Majeed is the name given to the compilation of words and meanings. Nevertheless, the recitation, listening and calligraphy of the Qur`aan Majeed is new and created.

The reason being that recitation, listening and calligraphy are amongst the actions of man and man and his actions are new and created.

7. THE ATTRIBUTE OF POWER

Allaah Ta`ala is All Powerful. Nothing is beyond His ability and power. There is no possibility of helplessness for Him. It is reported in the Qur`aan Majeed,

انّ الله على كلّ شيءٍ قدير

("Indeed Allaah has power control over all things.")

He can render the existent things into non-existent and vice versa.

Power is connected to the possible things. That is, it is related and connected to those things, which fall in the category of being either created and/or non-existent. However, power is not connected to those things which rationally and logically are necessary and existent, however their being non-existent is impossible, like the Being of Allaah Ta`ala and His Qualities. This does not mean that there is a deficiency in the Power of Allaah Ta`ala, but these are such things which are not prone to or able to accept the effects of power.

Otherwise how can that Being whose very existence is necessary and obvious, able to succumb and need any external factors? If anyone has to ask this question that is it possible for Allaah Ta`ala to extinguish His very Being, His being Rabb, or any of His Attributes? The answer to this would be that since the very existence of these things are necessary, hence they are not such things which have the capacity or ability to accept or be effected by the Power of Allaah Ta`ala, therefore they cannever be annihilated. Similarly for those things whose non-existence are logically necessary and their coming into existence are rationally impossible. For example, the combination of two opposites – like for one person to be in existence and non-existent at one and the same time. Such things are also not connected to power, since they are not such things which are prone to or able to accept power. An example of this for our understanding is

that the sun has the ability and power to make things hot, however, some types of marble which remain cold, are such things which do not have the ability and are not prone to the effects of the sun's power. The above-mentioned Aayat states the word **شيء**, *(things)*, which includes all such things which have this ability to accept the Power of Allaah Ta`ala.

In short, the Power of Allaah Ta`ala is related and connected to such things which are possible, and not to such things whose very existence is necessary or which are logically not possible. If someone were to ask whether it is possible for Allaah Ta`ala to annihilate something whose existence is necessary or to bring into existence something which is impossible? The answer would be that the Power and Will of Allaah Ta`ala has no connection to or related to such things. However to say that Allaah Ta`ala has no power over such things would be disrespect since the Being of Allaah Ta`ala is free from any flaw or helplessness.

Evils, like going contrary to one's word or breaking an oath, are amongst those things which are possible, hence these are also amongst such things which fall within the ambit of Allaah Ta`ala's Power, but Allaah Ta`ala never does such things nor ever will.

In the Qur`aan Majeed, Allaah Ta`ala mentions that Firoun, Haamaan and Abu Lahab are destined for the Fire of Jahannum. This statement of Allaah Ta`ala is definitive. Allaah Ta`ala will never go against His Word, however, Allaah Ta`ala most certainly has the Power and ability to place them into Jannat, He is not helpless in doing so. But, of His Choice, He will not do so. Allaah Ta`ala says in the Qur`aan Majeed,

ولو شئنا لاتينا كلّ نفسٍ هداها ولاكن حقّ القول منّي لاملئنّ جهنّم من الجِنّة والنّاس اجمعين (سورة سجدة: 13)

"Had We desired, We would have granted guidance to every soul, but true is the statement from Me, I will most certainly fill Jahannum with men and Jinn."

Those matters which have been confirmed is when Allaah Ta`ala replied to the statement of Iblees,

لاغوينّهم اجمعين الاّ عبادك منهم الامخلصين

"I will deviate all of them except those servants of Yours who are sincere."

In reply Allaah Ta`ala said,

فالقّ والحقّ اقول لاملئنّ جهنّم منك وممّن تبعك منهم اجمعين

"So the truth is the fact which I am telling you that I will fill Jahannum with you and those who follow you amongst them, everyone."

Notwithstanding Allaah Ta`ala's statement that He will fill Jahannum with man and jinn, Allaah Ta`ala says,

و لوشئنا لآتينا كل نفسٍ هداها

"And if We desired then We would guide every soul."

From this Aayat it is clear that if Allaah Ta`ala wills then He could make all men believers, but He will not go against His Word. From this we understand that it is within the power of Allaah Ta`ala to act contrary to His statement, but notwithstanding this ability, He will not do so. As explanation for these evils not being impossible or prohibitive, take note of the following.

1. Allaah Ta`ala tells us that Hadhrat Isaa (alaihis salaam) will say on the Day of Qiyaamah,

ان تعذبهم فانهم عبادك وان تغفر لهم فانك انت العزيز الحكيم (سورة المائده -118)

"If You punish them, then they are Your slaves, (but) if You forgive them then indeed You are Most Powerful, Most Wise."

The object is that if Allaah Ta`ala punishes them for their evil beliefs, that is polytheism, then this choice is the right of Allaah Ta`ala , because they are His slaves and He is their Master, and the Master has every right to punish the slave for any misdemeanour.

However if Allaah Ta`ala forgives them then this choice is also amongst His rights because He is Most Powerful and has the power of forgiveness. Allaah Ta`ala is also most Wise and His forgiveness would also not be devoid of wisdom.

Allaah Ta`ala has mentioned this code and procedure of His in the Qur`aan Majeed,

انّ الله لا يغفر ان يّشرك به

"Indeed Allaah does not forgive those that ascribed partners to Him."

Hence here we see that polytheism will not be forgiven, but Hadhrat Isaa (alaihis salaam) requests that if Allaah Ta`ala punishes them according to His system and promise then He may do so whenever He pleases and if He forgives them, assuming that He acts contrary to His code and promise, then too He may do so whenever He pleases, because Allaah Ta`ala is All Powerful, whose Being includes the Quality of Forgiveness.

Allamah Baidawi (rahmatullahi alaihi) states in commentary of this Aayat, *"The promise of Allaah necessitates unforgiveness for polytheists but nothing prevents it (i.e. for Allaah Ta`ala to forgive them also)."*

2. It is stated in *Sharah Mawaaqif*, *"If anyone states that acting contrary to the promise is a matter of forgiveness and mercy, which is neither a flaw nor evil. However going against a promise, committing oppression and lies are all evil things which are never attributable to Allaah Ta`ala. And (if it is further claimed that) those things which are not attributable to Allaah Ta`ala, He has no power over it. An answer to this will be a Hadith-e-Qudsi wherein Nabi* ρ *said that Allaah Ta`ala says, 'O My slaves, indeed I have made oppression Haraam on Myself.' Allaah Ta`ala demonstrates His not committing oppression as a commendation upon Himself and a commendation is always attributed on only those actions whereupon one has the power and ability. If Allaah Ta`ala did not have the*

ability to commit oppression then why would He commend Himself therewith? Hence the object is that Allaah Ta`ala has the Power to commit oppression and any of the other mentioned things, however He will not carry them out owing to His wisdom."

The Power of Allaah Ta`ala is general and has jurisdiction over these evils as well. This is the belief of the Ahle-Sunnah Wal Jamaat.
It is stated in *Musaamarah*, *"However the establishment of these (evils mentioned above) are not beyond the power and ability of Allaah Ta`ala, but by His Own choice, He will not carry it out. This statement is attributed to the Mashaa`irah Math-hab of the Ahle-Sunnat Wal Jamaat."*

8. THE QUALITY OF THE POWER OF CREATION

According to Imaam Abu Mansoor Maatureedi (rahmatullahi alaihi) this Quality is also *Qadeem* and always existent. That is, it always was there. This means that whenever the time and occasion arose for anything to come into existence, which was in the ever-existent Knowledge of Allaah Ta`ala, then in conformity to this Attribute, it would come into creation from non-existence.

Creation, i.e. to create anything, like sustaining (granting sustenance to families), granting external features to families, give life and death, are all included under this Attribute.

Imaam Abul Hasan Ash`ari (rahmatullahi alaihi) does not differentiate this Attribute as being one on its own rather he includes the quality of creating and all its corollaries as being under the Quality of Power.

Are the created things connected to the word كن (*Kun*),(*"Be"*)?

It is stated in the Qur`aan Majeed,

انّما امره اذا اراد شيئا ان يقول له كن فيكون (سوره ياسين-82)

"Indeed His only Order when He intends a thing is that He says to it, 'Be!' and it is."

1. According to Imaam Ash`ari (rahmatullahi alaihi) the existence of things are connected to the Ever-Existent Speech of Allaah Ta`ala and the word *Kun* is a proof on this Ever-Existent Speech.
2. According to Imaam Abu Mansoor Maatureedi (rahmatullahi alaihi) the object of this word is merely to show that the perfect Power of Allaah Ta`ala can bring a thing into existence without any delay. In short it is merely a reflection and indication of Allaah Ta`ala's Power and Greatness and the specific utterance of this word is not even necessary.
3. According Imaam Fakhrul Islaam Busdawi (rahmatullahi alaihi) the existence of things is effected through creation and the word *Kun*.

The possible things, the effects and specialities are all brought about by Allaah Ta`ala

It is stated in the Qur`aan Majeed,

خالق كلّ شيءٍ (سوره مؤمن 62)

"(Allaah Ta`ala is the) Creator of everything."

Therefore every possible thing, whether it be on the earth or the sky, whether it be a particle or a star or any other creation or whether it is a beneficial or harmful thing, everything came into existence by the creation of Allaah Ta`ala. Similarly the characteristics and effects of all these possible things and their qualities and conditions are all the creation of The Mighty Being. If any element or particle is hot then it is hot because of His creating it hot. And if any particle is cold then it is so because of His creating it such. Just as the existence of fire and water are from Him similarly the heat of fire and coolness of water are also His creation. Nothing gets hot or cold on its own.

Just as Allaah Ta`ala is the Master of the existence of the possible things, that when He desires He snatches away its existence, similarly He is the Master of the characteristics and condition of the possible things. If He desires He can neutralise or snatch away the characteristic of a created thing, for example He can remove the characteristic of heat from fire for a chosen slave of His, and make it cool and peaceful.

Just as the existence of all possible things and all their qualities are dependant on Allaah Ta`ala similarly are they dependant on Him for their survival. Whether it be the thing itself or its actual quality or a characteristic of the existence and survival of all of these are subservient to His Will and Desire. As long as Allaah Ta`ala wishes, upto that time that thing or its quality or its characteristic will remain. And whenever He Desires He may snatch away that thing or its quality or its characteristic. He is the One who created causes and effects. It is He who has created the effect after the cause. A cause did not become a cause by itself. When He wishes, He may remove an effect of a cause and He can create a cause without a cause.

Allaah Ta`ala is the Creator of the actions of His servants

Just as Allaah Ta`ala is the Creator of His servants similarly He is the Creator of their character, habits, qualities and actions. Their actions, be it good or evil, are all subservient to His Power, Knowledge and Will. However, He becomes pleased with good actions and displeased with evil actions. An explanation on this is when a servant enacts an action then three things are necessary. The first is that the relevant limbs be in order and intact. The second is that the servant uses the power given to him by Allaah Ta`ala to use his limbs and carry out that action. Thirdly, it (the action) is also created by Allaah Ta`ala.

It is stated in the Qur`aan Majeed,

لا يكلّف الله نفساً الاّ وسعها (سوره بقره 286)

"Allaah Ta`ala does not burden a soul except with what it is able (to carry out)."

Therefore it is accepted that those things which are beyond the capabilities and power of the servant are in themselves impossible to carry out. For example a combination of opposites like to stand and sit at one and the same time. Or those things which in themselves are possible but cannot be carried out by the servant. For example a person cannot stand even for a little in Salaat and is helpless to do due to him being disabled. Allaah Ta`ala has not instructed His servants to carry out such things.

There are two meaning to capability/potentiality

The first meaning-soundness of limbs and their cause.
This is the foundational and basic meaning attributed to a persons potentiality. That person who does not have the limbs or is able to effect an action, does not have the potential for that thing. Therefore Allaah Ta`ala has not instructed him with that act. The person who has the limbs and is able to effect a certain action is said to have the capability of doing it, therefore Allaah Ta`ala has instructed the servant to carry it out. Like it said in the Qur`aan Majeed,

ولله على النّاس حجّ البيت من استطاع اليه سبيلا

"And for Allaah, upon those people who have the ability to make Hajj to The House (it is Fardh to do so)."

The second meaning

Allaah Ta`ala has instilled in man a quality of power wherewith he is able to use his intuition. Even before executing any action man realises that he has to move certain limbs. All types of actions be they good or evil are connected to this type of 'power'. Imaam Abu Hanifah (rahmatullahi alaihi) has stated, *"That 'power' which is expended in making kufr (disobedience) is the very 'power' which is used to execute obedience. It is the same 'power'. The only difference*

is that it can be used for good and evil actions. Therefore the kaafir also has the same ability to opt for Imaan and carry out good deeds, but he has however opted for kufr and disobedience at the expense and in the place of Imaan, thereby earning for himself chastisement and punishment."

However, for the limbs and means to be sound and present and for man to have this ability and 'power' are not sufficient to bring about actions. When the servant uses this ability and utilizes his limbs (this is all part of the effort of the servant), then Allaah Ta`ala brings into play His stipulated rule which allows this desired action of man to be created.

The Mu`tazilahs hold the view that the servant is himself the creator of deeds and actions. This claim of theirs is incorrect because the Qur`aan Majeed explains,

والله خلقكم و ما تعملون (سورة صافات – 96)

"And Allaah has created you and whatever you do."

Good and evil actions are all connected to Will of Allaah Ta`ala

The creation of anything or action needs the Power and Will of Allaah Ta`ala. The Mu`tazilahs claim that the creation of an evil and detested thing is also evil, hence Allaah Ta`ala does not will evil.

The belief of the Ahle-Sunnah is that the creation of evil is not evil in fact, the evil lies in executing an evil and being described by it. The Qur`aan Majeed bears testimony to Allaah Ta`ala willing evil,

و من يرد ان يضله يجعل صدره ضيقاً حرجاً (سورة انعام – 125)

"And whoever Allaah wishes to be led astray ,He makes his heart constricted (i.e. unreceptive to the truth)."

Besides this, the belief of the Mu`tazilahs would necessarily mean that most of the actions of the servants are contrary and in conflict

with the Will of Allaah, because kufr and sin are much greater in comparison to Imaan and obedience. It is as though Allaah Ta`ala wills one thing and the servant behaves contrary to this Will. This would imply an acute deficiency and helplessness on the side of Allaah Ta`ala, and we know that Allaah Ta`ala is free and pure from all types of deficiencies and helplessness. It is mentioned in the Qur`aan Majeed,

فعّال لما يريد

"Whatever Allaah Ta`ala wills will most certainly come to pass."

Amr bin Ubaid, an old Mu`tazili, made the confession that a fire worshipper once made such an accusation as no one had ever done before. He explained that a fire worshipper was once accompanying him on a ship. He asked the fire worshipper why does he not become a Muslim. The fire worshipper replied (keeping in mind the belief of the Mu`tazilahs), *"Because Allaah Ta`ala has not intended Islaam for me (i.e. your belief is that Allaah Ta`ala does not will anything evil and since He did not intend Islaam for me therefore it is understood that Islaam is not good and is in fact evil)."*

Amr bin Ubaid told him that Allaah Ta`ala intends Islaam for him but shaitaan has got a strong hold over him (the fire worshipper). The fire worshipper replied, *"Then you should leave me with the over-powering and victorious group (i.e. Allaah Ta`ala wills that I become a Muslim but shaitaan does not allow the Will of Allaah Ta`ala to come to pass, hence shaitaan over powers Allaah Ta`ala. Therefore it logically follows that from the two I should believe in the one that is over-powering and not the over-powered)."*

This was in fact the incorrect belief of Amr bin Ubaid Mu`tazili, which the fire-worshipper indicated towards and got the upper-hand over him. It has also been reported that after this incident Amr bin Ubaid abandoned the Mu`tazili creed. The Ahle Sunnah hold this belief that Allaah Ta`ala has full control and Will over the disbelief and *fisq* of the kaafir and faasiq, but this is done by their own choice. Hence people are not forced into kufr and *fisq*, even though Allaah

Ta`ala wills it. This fact is borne out by the admission of the kaafir and faasiq who concede that they commit kufr and *fisq* by their own choice and are not forced to do so.

To attribute only evil to Allaah Ta`ala is disrespectful, therefore it is not appropriate to refer to Allaah Ta`ala as *Khaaliq-e-Sharr* (The creator of evil). In fact it will be more appropriate to say that Allaah Ta`ala is the Creator of good and evil or to say that He is the Creator of everything. Similarly it is most certainly not correct to only say that Allaah Ta`ala is the Creator of filth and swine. To attribute only such things to the Pure Personality of Allaah Ta`ala is wholly disrespectful and inappropriate.

Understand it like this that a person's father is also his mother's husband. Now instead of addressing his father as *'dear father'* this person refers to him as *'this is my mother's husband'*.

The universe in relation to Allaah Ta`ala

The philosophers claim that initially there was something else in existence together with Allaah Ta`ala. They refer to this thing as matter. This is incorrect. The truth of the matter is that only Allaah Ta`ala was ever existent and there was nothing else besides Him. He created the entire universe with His Knowledge and Power in accordance to His Wish.

Moulana Munaazir Ahsan Galaani (rahmatullahi alaihi) writes in his Kitaab, *Ad-Deen Al- Qayyim, "The view of the Islaamic philosophers and Sufis is that when a human being learns about something through his senses then the effect of this knowledge is that an ability is created in the person so that he can bring into existence this thing according to his perceived ability."*

Sheikh Ibn Arabi states in *Futuhaat-e-Makkiya, "Every person creates a thing with his perceived ability according to his desire and*

its existence is restricted to that. This is known as the created action of man in a figurative sense.”

When a person envisages and imagines a thing then he creates it in his mind and gets immersed in his thoughts whilst severing his external perceptions. His “creation” is restricted to his thoughts and is nothing more than that. There is no form given to it. Man cannot ‘create’ something without external factors. Allaah Ta`ala is unlike this. Allaah Ta`ala is not in need of means.

The Qur`aan Majeed explains the universe’s relation to Allaah Ta`ala in the following ways:

1. The Qur`aan Majeed states that Allaah Ta`ala created the entire universe without any ‘matter’. This is borne out by the following Aayat,

بديع السماوات و الارض

“Creator of the skies and earth”

The explanation of this is given in the Hadith, where Nabi ρ said, *“Allaah Ta`ala existed and there was nothing else with Him.”* This means that there was no sky or earth, and then He created it.

In summary, nothing else existed but Allaah Ta`ala, that is, no ‘matter’, etc. Allaah Ta`ala created the entire universe by His Power.

2. Similarly the Qur`aan Majeed explains,

و ما امر الساعة الا كلمح البصر او هو اقرب

“The resultant (destruction and annihilation of the universe) on the Day of Qiyaamah is nothing more than the blinking of an eyelid, or even less.”

If we desire to annihilate whatever fantastic “creation” we may have conjured up in the mind then it requires nothing more than the batting of an eyelid. In fact, we only need to take our attention away from

our thoughts and whatever ‘castles we were building in the air’, will be destroyed. In this way will Allaah Ta`ala destroy the universe.

3. Our imagined ‘creations’ which we constructed in our mind’s eye requires constant attention and concentration to remain ‘standing’. In this way the Qur`aan Majeed explains that Allaah Ta`ala is not the mere creator of the universe, in fact He maintains and sustains it. If He were to divert His attention therefrom for a split second it would result in mayhem.

الله لا اله الا هو الحيُّ القيوم لا تأخذه سنة و لا نوم

“(He is) Allaah, there is no deity but Him, He is all Living and the One who sustains life. Neither does sleep nor slumber overcome Him.”

If during one of our day dreaming sessions we doze off a little, what will be the result of our mind’s eye ‘creations’?

4. One should reflect a little that for example if Zaid ‘created’ in his imagination a palatial Musjid then neither does this Masjid become Zaid nor does Zaid become the Musjid. Also this Masjid would be nothing had it not being been for Zaid’s ‘construction’ in his mind. Had Zaid not paid attention and given detail to his thoughts then neither would the building nor a wall nor Mihraab nor mimbar exist. In this way one should understand that the universe does not become a deity nor does Allaah Ta`ala become the universe and this universe would be nothing had it not been for the Will and creation of Allaah Ta`ala.

5. Reflect also that when you ‘create’ something in your mind, then you have full control and accessibility to every part of your creation, internal and external. The Qur`aan Majeed says that The Creator and Sustainer of the universe is the First and the Last therein, His in the external as well as in the internal. It is stated,

هو الاوّل والآخروالظاهر و الباطن و هو بكل شيءٍ عليم (سورة حديد-3)

"He (Allaah Ta`ala) is the First and the Last and the Apparent and the Hidden and He has knowledge over everything."

It is said that Allaah Ta`ala is on the Arsh, and at places it is mentioned that He is in the jugular vein of man. Now consider well what other type of connection can the Creator have on his Creation? Just as you will find yourself on the Minaret of your envisaged Musjid and also on the walls so too is it not difficult to imagine the Creator of the universe to be on the Arsh and closer to man than his jugular vein.

6. Your imagined Musjid is a monumental and huge structure. When you are 'creating' it you do so with its largeness. Notwithstanding its great height and huge expanse you still have control of every particle thereof. The Qur`aan Majeed says,

والله بكل شيءٍ محيط

"And Allaah encompasses everything."

7. When you 'construct' in your mind's eye a mountain or city can the thought of anyone else move or replace it? Every part and aspect of your 'creation' is subject to your whim and imagination.

None else has control there over. It is stated in the Qur`aan Majeed,

ان يمسسك الله بضرٍّ فلا كاشف له الاّ هو و ان يردك بخيرٍ فلا راد لفضله (سورة يونس-107)

"If Allaah inflicts you with harm then none can remove it but Him, and if He desire for you good then none can alter His Grace."

Any and every thing that occurs in the universe does not take place without the Will and consent of Allaah Ta`ala. The thoughts, intentions and actions of others do not in the least alter the desire of Allaah Ta`ala.

8. When you have 'constructed' your palatial Musjid then is it not with you for all that time? If this is so then so too is the Creator with His creation all the time. It is mentioned in the Qur`aan Majeed,

هو معكم اين ما كنتم

"Allaah is with you wherever you are."

Just as a person can be above, below and beside his imagined structure so too is the Creator to His creation. The Qur`aan Majeed makes this announcement,

اينما تولّوا فثمّ وجه الله

"Wherever you turn your direction you will find Allaah."

SIFAAT-E-MUTASHAABIHAAT (THE AMBIGUOUS QUALITIES OF ALLAAH TA`ALA)

In the Qur`aan Majeed words such as 'hand', 'face', 'shin', 'established upon the Arsh', etc. are attributed to Allaah Ta`ala. Since these are the Words of Allaah Ta`ala, hence we bring faith in them, however, since their actual meaning, form or import have not been described to us, we regard them as *Mutashaabihaat*. We believe and bring Imaan in these things in this way that they are all true in whatever way Allaah Ta`ala means and intends.

Imaam Abul Hasan Ash`ari (rahmatullahi alaihi) and others are of the opinion that these are also from amongst the Attributes of Allaah Ta`ala. But the other Ahle Sunnat say that since their condition, meaning and type are not known, hence they cannot be regarded as Attributes. They should be regarded as *Mutashaabihaat*.

The Mu`tazilahs claim that it is Waajib to leave out their apparent meanings, for example, the word 'hand' should be necessarily understood as Power. Their proof is that if these words are regarded as being 'hand' and 'face' then it will be a similarity to human-kind and it is mentioned in the Qur`aan Majeed, *"There is nothing like Him."*

This claim of the Mu`tazilahs is incorrect because to attribute words like 'hand' to Allaah Ta`ala does not necessarily mean it to be like the hand of a human. In fact the belief of the Ahle-Sunnat is this that

Allaah Ta`ala does have a Hand but it is unlike the hand of the creation. And Allaah Ta`ala has a Face, which is unlike the face of man or any other creation. These are unique to Allaah Ta`ala alone and their condition and comprehension are beyond the understanding of man. Only Allaah Ta`ala alone knows what these actually are. In this regard, Imaam Abu Hanifah (rahmatullahi alaihi) states in *Fiqh-e-Akbar, "That which Allaah Ta`ala mentions in the Qur`aan Majeed about His Face, Hand, Eye, and Naffs are in actual fact amongst His Qualities. It is incorrect to say that the Hand of Allaah Ta`ala is His Power or Virtue, etc. To aver such things would be to negate a Quality of Allaah Ta`ala. This is the claim of the Mu`tazilahs and Qadariyyahs. In fact, we should say this that His Hand is His Quality but it is free from any form (which we are aware of), and only Allaah Ta`ala knows its precise and exact form."*

Another sects which has deviated from the true path and are known as *Mujassama*, aver that the Hand, Face, Shin etc. are established for Allaah Ta`ala and are similar to those of the creation. They also say that Allaah Ta`ala sits on the Arsh just as how a king sits on his throne. This sect completely negates the Aayat of the Qur`aan Majeed which states, *"There is nothing like Him."*

ASMA-E-HUSNAA (THE BEAUTIFUL NAMES OF ALLAAH TA`ALA)

Names are of two types. The one denotes the actual being (*Zaati*) and the other a quality (*Sifaati*). For example a person's name is Zaid-this is a name which denotes his person. If he was a knowledgeable person then he would be called 'Aalim', or if he was an intelligent person he would be called '*Aaqil (intelligent one).'* These would be his descriptive names whereby he will be called due to his specific quality.

Similarly the Names of Allaah Ta`ala are also of two types, *Zaati* and *Sifaati*. The name 'Allaah' is a *Zaati* name and all the others are *Sifaati* names. The rule regarding the *Sifaati* names of Allaah Ta`ala

is that it is permissible to use those names which are mentioned in the Qur`aan and Hadith.
As for those names which are not mentioned in the Qur`aan Majeed or Hadith, for example, *Qadeem,* according to Imaam Abul Hasan Ash`ari (rahmatullahi alaihi) it is neither permissible to address Allaah Ta`ala using such names nor describe Allaah Ta`ala with such names. According to Imaam Ghazaali (rahmatullahi alaihi) and Imaam Raazi (rahmatullahi alaihi) it is impermissible to address Allaah Ta`ala using such names however they can be used to describe Allaah Ta`ala, for example, one cannot say *"O Qadeem!"*, but one can say that Allaah Ta`ala is *Qadeem*.

The Names and Qualities of Allaah Ta`ala are countless. The 99 Names of Allaah Ta`ala which are enumerated in the Hadith are mentioned because these Names form the basis and foundation of all Allaah Ta`ala's perfect Qualities. Besides these 99 Names there are other Names which are mentioned in the Qur`aan Majeed and Hadith, like *Qaahir, Shaakir, Daa-im, Witr, Faatir, Allaam, Maleek, Akram, Rafee`, Thit Towl, Thil Ma`aarij, Thul Fadhl, Khallaaq, Sayyid, Shaan, Diyaan,* etc. etc.

There is no rule and principle regarding the *Zaati* Names of Allaah Ta`ala as they are for His *Sifaati* Names which is mentioned above. Therefore it is permissible to refer to Allaah Ta`ala in any other language using the appropriate term. For example, to say *"Khuda"* in the Urdu and Persian language, or to say "God" in English. Nevertheless one should be careful not to use such names for Allaah Ta`ala which are commonly used by non-Muslims, since these may imply and mean things which are contrary to our belief.

THE 99 NAMES OF ALLAAH TA`ALA AS REPORTED IN THE HADITH SHAREEF

1. الله
Allaah
The Name of Allaah

Allaah is Al-ism Al-A`zam, the greatest name which contains all the divine attributes and is the sign of the essence and cause of all existence. Allaah does not resemble in any way any of His creation. 'Allaah' is Allaah's name only. Nothing else can assume this name or share it.

2. **الرحمن**
Ar-Rahmaan
The Compassionate
He is the One Who wills mercy and good for all creation, at all times. He pours upon all creation infinite bounties.

3.**الرحيم**
Ar-Raheem
Most Merciful
He is the source of infinite mercy and beneficence, and rewards with eternal gifts the one who used His bounties for the good.

4.**الملك**
Al-Malik
The Sovereign
He is the owner and ruler of the entire universe, visible and invisible, and all of creation from before the beginning and after the end.

5.**القدوس**
Al-Quddus
The Holy One and One Who is free from all blemishes
He is the most pure One, devoid of all blemish, shortcoming, weakness, heedlessness and error.

6.**السلام**
As-Salaam
The Giver of Peace or One who is Immuned from all Distresses
He is the One Who saves the believing servants from all dangers, bringing them peace, blessings and security of Paradise.

7.المؤمن
Al-Mu`min
Giver of Peace
He is the illuminator of the Light of faith in hearts. He is the Comforter and the Protector of the ones who take refuge in Him.

8.المهيمن
Al-Muhaymin
The Giver of Protection
He is the Protector and the Guardian. He is the one Who sees to the growth of His creation, leading them where they are destined to go.

9.العزيز
Al-A'zeez
The Mighty
He is the victorious one Whom no force can overwhelm. There is no strength in this universe that can stand before His will.

10.الجبّار
Al-Jabbaar
The Overpowering Rabb
He is the repairer of the broken, the completer of the lacking, the One who can enforce His will without any opposition.

11.المتكبر
Al-Mutakabbir
The Self-Glorious
He is the greatest, Who shows His greatness in everything, on all occasions.

12.الخالق
Al-Khaaliq
The Creator

He is the one Who creates from nothing, creating at the same time the states, conditions and sustenance of all that He has created. He establishes how, when and where creation will take place.

13.البارئُ
Al-Baari
One who gives life
He is the one Who orders His creation with perfect harmony - not only each thing within itself, but everything in accordance with everything else.

14.المصوّرُ
Al-Musawwir
Fashioner of Shapes
He is the one Who, without using any model, shapes everything in the most perfect shape.

15.الغفّار
Al-Ghaffaar
Exceedingly Forgiving
He is the one Who accepts repentance and forgives.

16.القهار
Al-Qahhaar
One who has control over all things
He is the ever-dominating one, Who has surrounded all His creation from without and within with His irresistible power. Nothing can escape Him.

17.الوهّاب
Al-Wahhaab
The Giver of all things
He is the donor of all, without conditions, without limits, without asking benefits or return, giving everything to everyone, everywhere, always.

18.الرّزاق
Ar-Razzaaq
The Sustainer and Provider
He is the Sustainer. Sustenance is needed to maintain the creation. (Both physical and spiritual sustenance.)

19.الفتّاح
Al-Fattaah
Remover of difficulties and Giver of decisions
He is the opener and the solver, the easer of all that is locked, tied and hardened.

20.العليم
Al-A'leem
The All Knowing
He is the one Who knows all. He knows what has happened, what is happening and what will happen from the beginning to the end.

21.القا بض
Al-Qaabid
The Straightener of Sustenance
He is the one Who constricts. All existence is in the power of Allaah. The life on this planet is a test for us, but Allaah does not test his servants above their abilities.

22.الباسط
Al-Baasit
The Extender of Rizq
He is the one Who releases abundance, joy, relief and ease after difficulties. These are manifestations of His attribute Al-Baasit.

23.الخافض
Al-Khaafid
He is the Abaser. The One Who Humbles and Lowers

Allaah most high is the one Who raises his creatures to honour and fame and Who can cast them down to be the lowest of the low.

24.الرّافع
Ar-Raafi'
The Exalter
Allaah most high is the one Who raises His creatures to honour and fame and who can cast them down to be the lowest of the low.

25.المعز
Al-Mu'iz
The Giver of Honour
He is the one Who honours and the one Who humiliates.

26.المذلّ
Al-Mudhil
The Giver of Dishonour
He is the one Who honours and the one Who humiliates.

27.السميع
As-Samii'
The All Hearing
He is the one Who hears all - that which comes from the lips, passes through the minds, is felt by the hearts, the rustling of leaves in the wind, the footsteps of ants and the atoms moving through the void.

28.البصير
Al-Baseer
The Seer or One Who Sees All Things
He is the one Who is all-seeing. He sees all that has passed, all there is and all there will be until the end of time.

29.الحكم
Al-Hakam
Maker of Immutable Judgements

30.العدل
Al-Adl
The Just
He is the absolute justice. Justice secures peace, balance, order and harmony. Allaah the Just is the enemy of tyrants.

31.اللطيف
Al-Lateef
Most Affectionate or Knower of Innermost Secrets
He is the most delicate, fine, gentle, beautiful one, He is the one who knows the finest details of beauty. The finest of His beauties are hidden in the secrets of the beauties of the soul, wisdom, and divine light.

32.الخبير
Al-Khabeer
All-Knowing
He is the one who is aware of the hidden inner occurrences in everything. He is the one whose cognisance reaches the deepest, darkest, hidden corners of His kingdom, where neither human intelligence nor His angels can penetrate.

33.الحليم
Al-Haleem
The Clement
He is forbearing in the punishment of the guilty. He waits, giving time to the sinner to realise his guilt and ask forgiveness in order that He may forgive him rather than punish him.

34.العظيم
Al-A'dheem
The Great
He is the Greatest on the earth below And in the heavens above, in the realms where our sight cannot reach and of which our minds cannot conceive. He is the absolute and perfect greatness.

35.الغفور
Al-Ghafoor
Forgiving
He is the most forgiving one. He veils our faults from the eyes of the other men, from the angels that relieves us from the suffering of continual remembrance of our faults.

36.الشّكور
Ash-Shakoor
Highly Grateful
He is the one who repays a good deed with a much greater reward. Thankfulness is to return good with good.

37.العلىّ
Al-A'li
Most High
He is the highest one. He is higher than the whole of the created universe. His nearness and fairness and His being high cannot be measured by the limits of human intellect.

38.الكبير
Al-Kabeer
Most Great or Infinite
He is the greatest, whose greatness stretches from before the beginning until after the end. There are no differences for Him between the creation of an atom and the infinitely-seeming universe. This is His grandeur as much as we can understand it. He is greater than that.

39.الحفيظ
Al-Hafeedh
The Protector
He is the one who remembers all that was and all that is, keeping in His divine protection all that there will be.

40.**المقيت**
Al-Muqeet
The Giver of Sustenance and Strength
He is the nourisher of all creation. Allaah creates the nourishment of each of His creates before He creates them. No one can take away the nourishment destined for each element of the creation.

41.**الحسيب**
Al-Haseeb
The Reckoner or One Who Suffices for Everyone and Everything.
He is the one who takes account of all and everything that His creation does or is subjected to.

42.**الجليل**
Al-Jaleel
Glorious or One With an Exalted Position
He is the owner of majesty and might. His might and His greatness, His eternity bears no resemblance to any energy, matter or time.

43.**الكريم**
Al-Kareem
Benevolent
He is the generous one. His greatest generosity is His mercy, through which He forgives when He could punish.

44.**الرقيب**
Al-Raqeeb
The Caretaker
He is the one who watches everything, always. This scrutiny of every detail in the existence of all creation is protective from one angle.

45.**المجيب**
Al-Mujeeb
The Answerer of Duaas

He is the one who responds to all the needs of his servants. Allaah is closer to his creatures than they are to themselves. He is not any closer to a saint than He is to you or to a mustard seed.

46.**الواسع**
Al-Waasi'
The Lenient
He is the limitless vastness, whose knowledge, mercy, power, generosity, and all other beautiful attributes are infinite.

47.**الحكيم**
Al-Hakeem
The Wise
He is the perfectly wise, in His knowledge and in His deeds. There is no doubt or uncertainty in His knowledge, nor does it have an end.

48.**الودود**
Al-Wadud
Most Loving
He is the one who loves His good servants. He is the only one who is worthy of love.

49.**المجيد**
Al-Majeed
Most Venerable
Allaah most high is glorious and majestic in the whole of His creation and beyond. No hand reaches Him, no power can touch Him, yet He is closer to His servants than their own souls. His state is pure perfection. His acts are pure wisdom.

50.**الباعث**
Al-Baai'th
The Resurrector of the Dead
He is the raiser from the dead. Allaah will give life back to all creation on the day of judgement.

51.الشهيد
Ash-Shaheed
Omnipresent
He is the one who witnesses all that happens everywhere at all times.

52.الحق
Al-Haqq
The Truth
Allaah is the truth, whose being is ever unchanged.

53.الوكيل
Al-Wakeel
The Provident
Allaah is the faithful and ultimate trustee. Men think they are able to do, but He is the one that does everything. He can replace everything in the universe, but nothing can replace Him nor can stand on it's own without being dependent on Him

54.القوىّ
Al-Qawi
Almighty
Allaah is the strongest one, the inexhaustible. He possesses all strength. He can create a billion universes with the same ease with which He creates a blade of grass.

55.المتين
Al-Mateen
The Invincible
Allaah is perfect in His strength and in His firmness. None can be saved from this strength, no force can oppose it and nothing can weaken it.

56.الولىّ
Al-Waliy
The Patron

Allaah is the protecting friend of His servants. He eliminates their difficulties and gives them guidance, peace and success in their affairs in this world and the hereafter.

57.**الحميد**
Al-Hameed
The Praiseworthy
Allaah is the most praiseworthy, All that exist praise Allaah with their tongues, with their actions, or simply by their existence. He is the only one who is worthy of devotion, respect, thankfulness and praise.

58.**المحصى**
Al-Muhsi
The Keeper of counts
Allaah is the possessor of quantitive knowledge. He sees and knows everything in its reality. He knows the number of all existence in the universe down to the number of breaths exhaled and inhaled by each of His creatures.

59.**المبدئُ**
Al-Mubdi
The Originator
Allaah is the originator of all. He creates without model or material.

60.**المعيد**
Al-Mu'eed
One Who has the Power to Create Again.
Allaah is the restorer of the things He has created and destroyed.

61.**المحيئُ**
Al-Muhyi
The Giver of Life
Allaah is giver of life to things without life. Allaah is the one who has created life and who has created death, none else can do that.

62.المميت
Al-Mumeet
The Giver of Death
Allaah is the creator of death. All who are alive will certainly die. Man is made of a combination of the flesh and the soul. The body is temporal, the soul is eternal.

63.الحيُّ
Al-Haiy
The Everlasting
Allaah is the perfectly alive and ever-living one. Allaah is cognisant of all, and all actions are His. All that is known is within His knowledge. All existence is always comprehended in His action.

64.القيوُّم
Al-Qayyum
The Sustainer of Life
Allaah is the ever self-existing one upon whom the existence of all depends. His existence depends on none other than Himself.

65.الواجد
Al-Waajid
The All-Perfect
Allaah finds and obtains whatever He wishes whenever He wishes. It is even superfluous to use the word "find" because all is in His presence at all times.

66.الماجد
All-Maajid
The All-Excellent and the One With Veneration
Allaah is the most glorious, who shows infinite generosity and munificence to those close to Him.

67.الواحد
Al-Waahid

The One
Allaah is One. He has no equal, none like Him nor any partner in His essence, in His attributes, in His actions, in His orders, or in His beautiful names.

68.الاحد
Al-Ahad
The One Unequalled
He is the unity in which all names, attributes and their relations to any and all are united.

69. الصمد
As-Samad
Free From Want
Allaah is the satisfier of all needs, and all is in need of Him. He is the sole-recourse; the only place of support where one may go to rid oneself of all trouble and to receive all that one needs is through the blessings of this name.

69.القادر
Al-Qaadir
The All-Powerful
Allaah is the all-powerful who does what He wills the way He wills. He created the universe by Himself, from nothing, with neither materials nor model. He said "BE" and it became.

70.المقتدر
Al-Muqtadir
Powerful
Allaah is the one who creates all power and has total control over all power. Allaah bestows power upon things on earth and in heaven, and uses them in accordance with His all-pervasive wisdom and will.

71.المقّدم
Al-Muqaddim

One Who Causes Advancement
Allaah brings forward whomever He wills. Allaah advances the chosen among His creation, bringing some above and ahead of others.

72.**المؤخر**
Al-Muakhkhir
One Who Causes Retardation
Allaah is He who leaves whomever He wills behind, and delays advancement.

73.**الاوّل**
Al-Awwal
The First
Allaah is the first. There is none like Him. His firstness means that there is none prior to Him, that He is self-existent, that all comes from Him and that He is the cause of all that became.

74.**الاخر**
Al-Aakhir
The Last
Allaah is the last. As He has no beginning, He has no end. He is eternal. He is the last in the sense that the circle of existence begins and ends with Him.

75.**الظاهر**
Adh-Dhaahir
The Obvious
Allaah is the manifest one. Allaah most high is hidden from those who seek to see by means of their senses, but He is apparent to those who seek to know Him by the wisdom and reason that Allaah has bestowed upon them.

76.**الباطن**
Al-Baatin

The Latent
Allaah is the hidden one. His existence is both manifest and hidden. To truly know the creator is not possible because the knowledge, the mind, the understanding of the created ones are limited.

77.الوالى
Al Waali
One Who Exercises Responsibility Over All Things
Allaah is the sole manager and governor of the whole creation.

78.المتعال
Al-Muta'ali
Far Above the Attributes of the Entire Creation
Allaah is the supreme one. His greatness grows. As He gives from His inexhaustible treasures, His riches increase. As the need of His creation increase, His bounties increase.

79.البر
Al-Bar
The Good
Allaah is the perfect doer of good. All good and bounty come from Him. He loves for His servants only good, comfort and ease.

80.التوّاب
At-Tawwaab
The Oft- Returning
Allaah is He who constantly turns man to repentance.

81.المنتقم
Al-Muntaqim
One Who Takes Retribution
Allaah is the great avenger. Allaah punishes those who persist in revolting, raving in their unconsciousness and egotism, creating disharmony, tyrannizing Allaah's servants and His creation.

82.العفو
Al-A'fuw
One Who Pardons
Allaah is the forgiver, the eliminator of sins. He does not often punish the ones who deny, the ones who revolt. He accepts their recognition of their sins as repentance, He erases their sins.

83.الرؤف
Ar-Rauf
The Kind
Allaah is all clement. In spite of His ability to see our sins, of His being just, of His being able to punish, the fact that He chooses to forgive proves His infinite mercy and clemency.

84.مالك الملك
Maalik-ul-Mulk
Possessor Of Sovereignity
Allaah is the eternal owner of His kingdom. He shares neither the ownership nor the power, government nor guardianship of the universe with anyone.

85.ذوالجلال و الاكرام
Dhul-Jalaal-e-wal-Ikraam
Majestic and Benevolent
Allaah is the Rabb of Majesty and bounty. There is no perfection that does not belong to Him nor any blessing or honour that comes from other than Him. Allaah is the owner of all majesty.

86.المقسط
Al-Muqsit
The Just
Allaah is the one who acts and distributes in justice and fairness. How harmonious and balanced is the creation: all the beauties in heaven and earth - mountains, seas, sunsets, flowers - and also the eyes to see.

87.الجامع
Al-Jaami'
The Assembler
Allaah is the gatherer of whatever He wishes, wherever He wishes. Allaah has gathered together within this universe spaces, galaxies - stars, earths, seas, plants and animals, things whose nature, size, shape and colour are different.

88.الغنىّ
Al-Ghani
Free From Need
Allaah is the rich one who is self-sufficient. His essence and attributes have no relationship to anything else. Someone whose existence and perfection depend on another needs to earn that existence. Only Allaah needs not, neither does he need to earn.

89.المغنى
Al-Mughni
Supplier of Needs to Others
Allaah is the enricher. He renders whomever He wishes rich and whomever He wishes poor.

90.المانع
Al-Maani'
The Hinderer
Allaah is the one who averts harm from His creation.

91.الضّار
Ad-Daar
One Who can Cause Loss
Allaah is the creator of the harmful and the evil as He is the creator of the good and beneficial. He has also taught us to opt for the good and escape the evil. He has given us the power of discrimination, given us a will and freedom to choose.

92.النافع
An-Naafi'
One Who Confers Benefits
Allaah is the creator of good. Allaah has created man as the best of His creation and He has bestowed upon him gifts which render him unique and superior to the rest of creation.

93.النور
An-Nur
The Light
Allaah is the light that is shed upon the whole creation, making it apparent. That light is the light that brought existence out of the darkness of non-existence.

94.الهادى
Al-Haadiy
One Who Gives Guidance
Allaah is the one who creates guidance, leading His servants to good, beneficence and the satisfaction of their needs.

95.البديع
Al-Badi'
The Deviser
Allaah is the Originator of the creation, having created it without model or material. He does not need previous knowledge to think, to first investigate, to figure things out. Everything He creates is a wonder since He originated it from nothing.

96.الباقى
Al Baaqiy
the Eternal
Allaah is the everlasting one whose existence in the future is forever. He has neither beginning nor end. The creation will end, and time with it. But Allaah the everlasting one will still exist.

97.الوارث
Al-Waarith
The Supporter of All or One Who Remains Alive Even After Everyone or Everything Dies
Allaah is the ultimate inheritor, to whom everything is left after its temporal possessors are gone. It is He who exists after all existence disappears, it is He to whom all existence returns.

98.الرّشيد
Ar-Rasheed
One Who Guides Along the Path of Virtue or One Who Loves Virtue and Piety.
Allaah is the righteous teacher who ordains righteousness for all creatures. In His wisdom He leads all matters to their finality in a perfect way and order.

99.الصبور
As-Sabur
Most Forbearing
Allaah is the most patient one. In His creation as in His actions, in His dealings with His creation, nothing is either bigger or smaller, better or worse, earlier or later than it is determined for it to be.

THE PERFECTION OF ALLAAH TA`ALA

Allaah Ta`ala is free and pure from all deficiencies, faults and imperfections. He is neither a solid form nor restricted to place or time. His Being is not prone or restricted to place, time or direction, because all these are His creation.

1. He is not dependent on absolutely anything.

His Being and Qualities are neither dependent on any work or thing, because everything else, besides Him comprises the universe and the entire universe is totally dependent on Him as it is His creation. If He

had a need for anything then it would mean that He needs something which is in need of Him, and this is impossible. Allaah Ta`ala says,

يا ايها الناس انتم الفقراء الى الله و الله هو الغنى الحميد (سورة فاطر-15)

"O people! You are (totally) dependent on Allaah and Allaah, He is independent and worthy of all praise."

Since He is not a solid form and a solid form is made up of parts, therefore a form is firstly dependent on its various parts and secondly, on something or someone to construct it. Hence if Allaah Ta`ala had a form or body then it would mean that He is dependent on something, and since He is not a solid form hence He is not restricted to place, neither has He need for eating or drinking, nor is He in need of other body, animal or human needs.

2. Allaah Ta`ala is not in unity with any other thing.

Allaah Ta`ala is not a combination of things, like cold water and hot water combines to become lukewarm water. Nothing is combined into Him like ice melts into water and combines therewith. Nothing is joined to Him (transmigrates) and changes its form, like how white cloth changes its colour after it is placed in dye. He does not transmigrate into anything.

According to the Christians Allaah Ta`ala transmigrated as Hadhrat Isaa (alaihis salaam) and according to the Hindus Allaah Ta`ala transmigrates into the form of man, animals, trees, stones etc. This was also the belief of Saamiri who claimed that Allaah Ta`ala transmigrated into the calf.

3. His Being and Qualities will never disappear or change.

Allaah Ta`ala says,

كلّ شىءٍ هالكٌ الاّ وجهه (سورة قصص-8)

"Everything is destructible but Him."

His Being together with His Qualities will remain forever. Allaah Ta`ala also says,

وبقى ربّك ذوالجلال و الاكرام (سورة رحمن-27)

"And your Rabb, who is Most Majestic and Venerated, will remain."

4. Nothing is binding on Him.

For something to be binding upon Him would negate His Free Will in matters. Who is there that can enforce or make binding something upon Allaah Ta`ala?

The Mu`tazilahs believe that it is necessary for Allaah Ta`ala to consider the rights of His slaves insofar as their good actions are concerned. The belief of the Ahle Sunnat is that the rights of no one are binding on Allaah Ta`ala. He is The Master and has the choice. Neither is mercy and compassion nor severeness and retribution binding upon Him. He guides whomsoever He wishes and leads astray whoever He wishes. There is not better goodness than guidance, and even this is not binding on Allaah Ta`ala. Allaah Ta`ala says in the Qur`aan Majeed,

فلو شاء لهداكم اجمعين (سورة انعام – 6)

"If He wishes, He would guide you, all of you."

It is in His Wisdom why He does not bestow guidance on every one. We know that it is not necessary for Him to grant guidance. If He guides someone then it is not binding upon Him to reward that person. If He grants reward then it purely through His grace and if He punishes then this is no oppression on His side. It is stated in one Hadith, which is reported from Hadhrat Ubai bin Ka`ab, Abdullah bin Mas`ood, Huzaifah bin Yamaan and Zaid bin Thaabit (radhiAllaahu anhum) who says, *"If Allaah Azza Wa Jal were to punish the inhabitants of the sky and earth then this will not be oppression from Him and if He shower them with mercy then this Mercy of His is better for them than their good actions."*

In diametric opposition to the Ahle Sunnat, the Mu`tazilahs say that it is Waajib for Allaah Ta`ala to reward His obedient servants and to punish the disobedient. Notwithstanding their deficient intellect and understanding they regard themselves as the people of justice and Tauheed. This deficiency in the Mu`tazilahs understanding was exposed by Imaam Abul Hasan Ash`ari (rahmatullahi alaihi), who was at one stage a student of a Mu`tazilah. It was this belief of the Mu`tazilahs which set him thinking and he asked his tutor, who was a famous Mu`tazili, Abu Ali Jubaai, as to what the ruling would be regarding three brothers, one who dies while spending his life in obedience to Allaah Ta`ala, the second in disobedience and the third in childhood. Abu Ali replied that the first will attain Jannat through his rewards, the second will be flung into Jahannum and the third will neither get reward nor punishment. Imaam Abul Hasan Ash`ari (rahmatullahi alaihi) then asked that what if the third brother appeals to Allaah Ta`ala as to why he was granted death in his childhood, because had he been given a longer life and attained maturity then he would have brought Imaan in Allaah Ta`ala and spent his life in obedience, thereby attaining Jannat. What answer would Allaah Ta`ala give him? Abu Ali replied that Allaah Ta`ala will tell him that He knows that if he was granted a longer life span then he would most certainly have become involved in disobedience, which would have meant his entrance into Jahannum. Therefore his present situation is by far a better option.

Upon this Imaam Ash`ari (rahmatullahi alaihi) asked, *"What if the second brother says to Allaah Ta`ala, 'If You knew that I was to spend my life in disobedience then why did You not grant me death in my childhood?' What reply would Allaah Ta`ala give him?"*

At this junction, Abu Ali Jabaai was dumbfounded and could not give an answer. It was this incident which made Imaam Ash`ari (rahmatullahi alaihi) abandon the Mu`tazilahs and he spent his life in propagating the beliefs of the Ahle Sunnah whilst negating and refuting this spurious and Baatil beliefs of the Mu`tazilahs.

In short, nothing is binding on Allaah Ta`ala. It is purely the Mercy and Grace of The Most Merciful of all those who show mercy, when He bestows the honour upon the believers by saying that it is binding on Him to enter them into Jannat and reward them.

5. **Allaah Ta`ala is pure from (this spurious belief) that He commits *'Badaa'*.**

The definition of *Badaa* is that a thing which was not apparent to Him becomes so at a later stage. That is, *Badaa* is when He gets to know of a thing which He did not have knowledge of before. This is the belief of the Shiahs. There are two types:

(1). The knowledge which Allaah Ta`ala had turned out to be incorrect (*Nauthubillaah!*)

Nizaamuddin Jilaani in his treatise, *Ilmul Huda Fi Tahqiqil Badaa*, opts for this meaning of *Badaa*, that *"When a second opinion of His differs to the first opinion (i.e. it becomes apparent that the first opinion was incorrect)"*

(2). At first Allaah Ta`ala had no knowledge (of a certain thing) and later He acquired the knowledge. Shareef Murtaza, in his book, *Murtaza*, opts for this meaning.

The word *Badaa* is also mentioned in numerous places in the Qur`aan Majeed, and at every juncture this meaning is taken where the knowledge of an unknown thing becomes known at a later stage. It is stated in Surah Yusuf,

ثمّ بدالهم من بعد ما راوالايات ليسجننه حتى حين (سورة يوسف – 25)

"Then it was made apparent to them after seeing the signs (of Yusuf's - alaihis salaam- innocence), that he should be imprisoned for a certain period."

That is the thought of imprisoning him was a new one which had not crossed their minds before.

The three types of *Badaa*

1. *Badaa Fil `Ilm* – i.e. Allaah Ta`ala knew something prior to its occurrence and the reality turned out to be something else.
2. *Badaa Fil Iraada* – i.e. at first Allaah Ta`ala wills something and later realize that His Will was inappropriate.
3. *Badaa Fil Amr* – i.e. at first He gave an injunction and came to find out thereafter that He had erred. He changes that Order for another one wherein there is no harm or is more beneficial.

The difference between *Badaa Fil Amr* and *Naskh* (abrogation)

Abrogation, in reality is when the life-span of a certain injunction terminates and another injunction takes its place. However, at times notice is given with regard to the duration of the first injunction and sometimes not. For example the injunction that Salaat should not be approached in the state of intoxication was first revealed, but the prohibition of the consumption of alcohol was not yet revealed. In fact alcohol was still permissible. After a period of time the order for its prohibition was revealed. The first injunction was only valid for a specific period of time and when this period was over, the order of prohibition was revealed. The duration for the permissibility of alcohol was not indicated at the time of the first injunction. This is known as *Naskh*, whilst *Badaa Fil Amr* denotes and clearly implies that there was an error in the initial injunction.

The inextricability of the three types of *Badaa*

The commission of *Badaa Fil Amr* necessitates *Badaa Fil Iraada* and this in turn denotes, implies and necessitates *Badaa Fil Ilm*.

The result of belief in *Badaa*

As stated above it is clear that belief in *Badaa* implies ignorance for Allaah Ta`ala. This is the reason why many Shiahs are themselves obliged to refute this belief. For example, Muhaqqiq Toosi refutes this belief and the famous Shiah Mujtahid Molvi Dildaar Ali writes in his book, *The Basis of Principle*, *"Know, indeed it is not appropriate for anyone to accept the concept of Badaa, because indeed it necessitates the attribution of ignorance to Allaah Ta`ala."*

The belief of *Badaa* is contrary to the Qur`aan Majeed

It is stated in Aayat 52 of Surah Taahaa,

لا يضلّ ربى و لا ينسى

"My Rabb does not falter or forget."

This belief of *Badaa* implies error and omission on the part of Allaah Ta`ala, *Nauthubillaah!*

The proofs of the advocators of *Badaa* and an answer to them

First proof

يمحو الله ما يشاء و يثبت و عنده امّ الاكتاب (سورة رعد – 39)

"Allaah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (Al- Lauh Al-Mahfuz)."

He changes the written order for this reason that He finds a deficiency or flaw therein. He acquires the knowledge which He did not have before.

Answer

To prove *Badaa* with this Aayat is incorrect. If one views this Aayat in its context then one will get the entire picture,

و ما كان لرسول ان يأتى بايةٍ الاّ باذن الله لكل اجلٍ كتاب يمحو الله ما يشاء و يثبت و عنده امّ الكتاب

"And it was not for a messenger to bring a sign (from himself) except for Allaah's Leave. (For) each and every matter there is a Decree (from Allaah). Allaah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (Al-Lauh Al-Mahfuz, and all these matters of Naasikh Mansookh are recorded therein)."

This also is not contrary to what is stated above that in the Mother of all Books, which conforms to the Knowledge of Allaah Ta`ala or it is the Knowledge of Allaah Ta`ala, for there to be additions and subtractions therein. And also for there to be another smaller book which is applicable to specified period, wherein some things complete there specified term and are blotted out and a replacement comes in.

Second proof

وواعدنا مو سى ثلاثين ليلة و اتممنهما بعشر (سورة اعراف – 142)

"And we promised Moosa thirty nights (to complete the revelation of the Tawraah), and we completed it with another ten (i.e. forty nights)."

Answer

Firstly if one looks at the words of the Aayat then it is clear that the extra ten nights are added on as a supplement (to the Tawraah). This is attested to by the word *"Atmamnaa"*. The Zuhr Salaat is in reality four Rakaats of Fardh and the six Sunnats and two Nawaafil are a supplement thereto. Similarly this is so with the other Salaats. The

same may apply to the incident of Hadhrat Moosa (alaihis salaam) in that the thirty days was like the Fardh and the ten days Nafl. Secondly it also does not necessarily mean that the Tawraah was completed after forty days, in fact it is also possible that Hadhrat Moosa (alaihis salaam) received the Tawraah in thirty days and the extra ten days was spent in Shukr and as thanksgiving. In this way there is no change in the promise of the period of time.

CHAPTER TWO
A DISCUSSION ON THE BELIFS REGARDING THE AMBIYAA AND RUSUL (ALAIHIMUS SALAAM)

All the Ambiyaa (alaihimus salaam) are the pure and chaste servants of Allaah Ta`ala, who were sent for the guidance of the creation. They called the creation towards Allaah Ta`ala, and diverted them away from deviation into the straight path. They invited mankind towards Jannat and the pedestal of peace. Those who accepted the invitation from Allaah Ta`ala were given the glad tidings of Jannat, whereas those who rejected this invitation were warned of entrance into Jahannum.

The Shar`i definition of a Nabi

It is stated in the Kitaab, *Musaayara Ma`a Musaamara*, on page 207,

"A Nabi is that human who is sent by Allaah Ta`ala to propagate what has been revealed to him."

The definition of the word Nubuwwat and Risaalat

The word *Nubuwwat* is derived from the root word *Naba`*, which means to inform. In this context it refers to that great information which originates from Allaah Ta`ala and is revealed to His chosen messengers, so that they may convey same to the masses. Hence *Nubuwwat* means to convey that information and message of Allaah Ta`ala which has been revealed to His chosen messengers. The

person who conveys this special message of Allaah Ta`ala to the masses is called a *Nabi*.

Risaalat refers to the medium between Allaah Ta`ala and His intelligent creation (man and Jinn). That medium between Allaah Ta`ala and His creation is called a *Rasool*.

The difference between a Nabi and a Rasool

A Rasool is higher in rank than a Nabi. It has been reported in a Hadith that there were more than 100 000 Nabis, and only 313 Rasools. This indicates that a Rasool is more specific (a 'specialised messenger'), whereas a Nabi is general. Every Rasool is a Nabi, whereas every Nabi was not necessarily a Rasool.

The Muhaqqiqeen have classified the difference between a Nabi and a Rasool by defining a Nabi as that special and chosen messenger of Allaah Ta`ala, upon whom revelation descended and he was instructed with guiding mankind and with propagating the Divine Message, regardless of whether he was given a divine scripture or not.

Those special messengers from amongst the Ambiyaa (alaihimus salaam), who were bestowed with the added honour of being granted a divine scripture or a new Shariah, or were instructed to oppose the falsifiers and beliers or were sent to a different nation, are known as Rasools.

Note: It is not necessary that a New Scripture or Shariah was revealed on all the Rasools, because it is unanimously accepted that Hadhrat Ismail (alaihis salaam) was a Rasool and yet no new scripture or Shariah was revealed to him. Another factor is that it has been stated in a Hadith that there were 313 Rasools and the number of divine scriptures and scrolls were much less than this number. It has been narrated in some Ahaadith that there were only 104. From

this we understand that a new scripture or Shariah is not a precondition for a Rasool.

Nubuwwat and Risaalat are divinely bestowed and not earned

Nubuwwat and Risaalat are honours which are bestowed on special servants of His by His Grace. He grants this honour to whomsoever

He wills. It is stated in the Qur`aan Majeed,

ينزّل الملائكة بالروح من امره على من يشاء من عباده (سورة نحل – 2)

"(Allaah Ta`ala) Reveals His Message through the angels upon who He wishes from His servants."

الله يصطفى من الملائكة رسلاً وّ من الناس (سكرة حج – 75)

"Allaah chooses messengers from His angels and mankind."

Nubuwwat is not a thing which is earned and acquired through any sacrifice and special acts of worship.

Belief:

To falsify and belie any single Nabi is tantamount to falsifying all the Ambiyaa (alaihimus salaam). It is imperative that we bring Imaan in All the Ambiyaa (alaihimus salaam). Not to believe in any one of the Ambiyaa (alaihimus salaam) is to reject all of them, because the Kalimah of all the Ambiyaa (alaihimus salaam) was the same and their Deen was all the same.

كذبت قوم نوح ن المرسلين

"The nation of Nooh belied the messengers."

كذبت عاد ن المرسلين

"The nation of `Aad belied all the messengers."

The nations of Hadhrat Nooh (alaihis salaam), `Aad and Thamud rejected and belied their respective prophets, but Allaah Ta`ala states that they belied ***all*** the prophets..

Based on this belief the Jews reject Hadhrat Isaa (alaihis salaam) and Nabi ρ, and the Christians reject Nabi ρ, therefore they are classified as kuffaar. To aver that all these religions are on the same platform but merely have divergent opinions, is spurious. In fact this claim is completely baatil. The adherents of these religions are on totally different platforms and are destined for Jahannum due to their beliefs.

Belief:

Belief in Allaah Ta`ala without belief in the Ambiyaa (alaihimus salaam) is superfluous.

The person who, whilst having knowledge of the Ambiyaa (alaihimus salaam) does not believe in them but believes in Allaah Ta`ala is astray and deviated. This belief of his (in Allaah Ta`ala) in unacceptable. Allaah Ta`ala states clearly in the Qur`aan Majeed that those who differentiate between Allaah Ta`ala and His messengers in that he believes in Allaah Ta`ala and rejects the Ambiyaa (alaihimus salaam), are pure kuffaar (disbelievers).

"Indeed those who commit kufr in Allaah and His Rasools, and intend to differentiate between Allaah and His prophets, and they say, 'We believe in some and reject some', and they intend making a differentiation therein. These are the true Kaafiroon, and We have prepared for the Kaafireen a degrading punishment."

Rejection in the Ambiyaa (alaihimus salaam) necessitates rejection of Allaah Ta`ala, because since Allaah Ta`ala had instructed obedience to His prophets and belief in them and thereafter a person rejects the prophets after Allaah Ta`ala had instructed obedience, means complete and total disobedience to Allaah Ta`ala which is tantamount to refuting and rejecting the Command of Allaah Ta`ala.

Belief:

All the Ambiyaa (alaihimus salaam) are trustworthy.

All the Ambiyaa (alaihimus salaam) are entrusted with the Message of Allaah Ta`ala. They never add or delete even the slightest bit from the Divine Message. They never conceal anything for fear of the disbelievers.

الّذين يبلّغون رسالات الله و يخشونه ولا يخشون احداً الاّ الله (سورة احزاب – 39)

"Those who convey the Message of Allaah, fear Him and they fear none but Allaah."

يا ايّها الرسول بغ ما أنزل اليك من رّبّك و ان لم تفعل فما بلّغت رسالته (سورة مائده – 67)

"O Rasool! Convey what has been revealed unto you from your Rabb, and if you do not do that (i.e. reveal every bit), then you have not conveyed His Message."

Belief:

The Ambiyaa (alaihimus salaam) are not prone to dethronement from their posts.

The Ambiyaa (alaihimus salaam) were never taken off their duties of Nubuwwat. Allaah Ta`ala is All-Knowing and Aware, and He will never appoint such a person who, at a later stage, will abandon his post or be worthy of being taken off therefrom.

Belief:

Hadhrat Aadam (alaihis salaam) was the very first person who was sent on earth as a Prophet.

Refutation of Darwin's theory of evolution

From amongst all the Ambiyaa (alaihimus salaam), the first Nabi and Rasool was our respected grandfather, Hadhrat Aadam (alaihis salaam), who was moulded and created by Allaah Ta`ala and had his soul blown into him by Allaah Ta`ala. It was he who was honoured with prostration by the angels.

Hadhrat Aadam (alaihis salaam) was a human being from whom the lineage of all of mankind originated. His creation (i.e. how he was created) is mentioned in detail in the Qur`aan Majeed. This is clear refutation of the newfangled belief in evolution. Amongst the verses of refutation is the following,

1. **انّ مثل عيسى عند الله كمثل آدم خلقه من ترابٍ (آل عمران – 59)**

"Indeed the example of Isaa in the Sight of Allaah is like that of Aadam. Allaah created him (Hadhrat Aadam -alaihis salaam) from sand."

Imaam Raazi (rahmatullahi alaihi) writes in *Tafseer Kabeer, "All the Mufassireen are unanimous that indeed this verse was revealed at the time when the convoy of Najraan came to Nabi* ρ. *From amongst their doubts was that they asked, 'O Muhammad! Why do you not accept that since he (Hadhrat Isaa –alaihis salaam) did not have a father from amongst man, then it is obvious that his father is Allaah Ta`ala.' Nabi* ρ *replied, 'Indeed Aadam did not have a mother or a father, and it does not necessarily follow that he is a child of Allaah Ta`ala, then similarly, would (this rationale) apply to Isaa.'"*

From the above Aayat it is clear that Hadhrat Aadam (alaihis salaam) did not have a mother or father and he was created with the Power of Allaah Ta`ala, whereas according to the theory of evolution he must have had parents, even though they may have been from animals (monkeys).

2. وبدأ خلق الانسان من طينٍ ثمّ جعل نسله من سللة من مآءٍ مهين (سورة سجده **(7 –**

"The creation of man began with sand and then his progeny from a drop of insignificant water."

In this Aayat the word *'insaan'* has a *laam*, which in Arabic grammatical terms is referred to as a *'Laam-e-Ahad'*, which denotes a specific thing. In this context the reference is made to Hadhrat Aadam (alaihis salaam). It is stated that he was created from sand. And then the word *'Thumma'* is used which denotes a post period, i.e. what came thereafter, and this refers to the progeny of Hadhrat Aadam (alaihis salaam) that followed him and they were created from a drop of sperm. In short, the manner of Hadhrat Aadam's (alaihis salaam) creation was different to that of the rest of mankind.

According to the theory of evolution the creation of all man (i.e. the first and subsequent) was from a drop of sperm.

In essence, the theory of evolution, even though it is merely a single theory and opinion, is completely contrary to the Qur`aan Majeed.

Belief regarding the chastity of the Ambiyaa (alaihimus salaam)

All the Ambiyaa (alaihimus salaam) are the pure, pious and chaste messengers of Allaah Ta`ala and they are free from all major and minor sins. Their chastity is such that it is inherent in their character such that they are saved from sinning without force, i.e. although they have this quality (of chastity), they still have free will.

Imaam Abu Mansoor Maatureedi (rahmatullahi alaihi) says, *"Their chastity does not negate their undergoing trials and tests, in fact their will of free choice remains."*

The author of *Bidaya* says that the essence of Imaam Abu Mansoor Maatureedi's (rahmatullahi alaihi) statement is that the Ambiyaa

(alaihimus salaam), owing to their chastity are not constrained to be obedient nor are they helpless from committing sin. In fact their chastity is a favour and a boon through the Mercy of Allaah Ta`ala which increases the good deeds of a Prophet and saves him from evil. This is all possible with their chastity because they have been given free will of choice.

What does this favour, boon and chastity mean? Understand it by an example – One person has an immense love, respect and affiliation for someone else, so he will save himself from acting contrary to the pleasure of his beloved. In fact the mere thought of opposing him (the beloved) makes him shiver. The lover's choice and will of opposition is not snatched away or removed, but owing to his affection such a quality is created in him whereby he practices in conformity to his choice and does not do anything to the contrary. Similarly has Allaah Ta`ala created in the Ambiyaa (alaihimus salaam) this quality of chastity whereby the means for all perfection is presence in them. That is, they are the epitome of perfection in recognition of Allaah Ta`ala and perfection in love and affection for Allaah Ta`ala. This quality and characteristic which is inherent in them inspires them to virtuousness and prevents them from evil.

The following verses confirm the chastity of the Ambiyaa (alaihimus salaam)

1. **قل ان كنتم تحبون الله فاتبعونى يحببكم الله (سورة آل عمران – 31)**

"Say! If you love Allaah, then follow me (Allaah's Prophet) then Allaah will love you."

In this Aayat a general instruction of following every order of the Prophet (sallAllaahu alayhi wasallam) is issued. There is no exclusive mention made of any particular order of Nabi ρ which has to be adhered to. This means that every act of Nabi ρ is an example to be followed.

لقد كان لكم فى رسول الله اسوةٌ حسنة (سورة احزاب – 21)

"Indeed there is for you in the Rasool of Allaah an excellent example."

According to this Aayat the entire life of Nabi ρ is an example. Therefore Nabi ρ was immaculate and sinless in every act that he executed, because if even in a single act he was not sinless then this (particular act) would have been exempted from this Aayat by specific mention.
It is stated in another Aayat,

فبهداهم اقتده (سزرة انعام – 90)

"(O Nabi - ρ) Follow their (other Ambiyaa - alaihimus salaam) guidance."

This Aayat comes without any exceptions and this proves that all the other Ambiyaa (alaihimus salaam) also attained perfection in chastity; otherwise a general instruction to Nabi ρ of following them would not have been issued.

2. **عا لم الغيب فلا يظهر على غيبه احداً الاّ من ارتضى من رسول (سورة جن – 26)**

"(He is) The Knower of the unseen and He does not reveal the unknown to anyone, but whom He is pleased with from His Prophets."

In this Aayat the word *'Irtadhaa'* comes without any conditions attached to it, i.e. no specific action, character or habit is singled out. The meaning is this that every act of a Prophet and habits and character are beloved in the sight of Allaah Ta`ala and he is free from every major and minor sin.

An objection to the chastity of the Ambiyaa (alaihimus salaam)

Some Aayaat in the Qur`aan Majeed appear to imply that belief in the chastity of the Ambiyaa (alaihimus salaam) is incorrect. For example,

(1). The Aayat in Surah Taahaa regarding Hadhrat Aadam (alaihis salaam),

وعصى آدمُ ربَّه فغوى (121)

(2). The Aayat regarding Hadhrat Ebrahim (alaihis salaam), in Surah Ambiyaa,

فعله كبيرهم هذا فاسئلوهم ان كانوا ينطقون (63)

(3). The Aayaat regarding Hadhrat Moosa (alaihis salaam) in Surah Shu`araa,

قال فعلتها اذاً وّانا من الضّالين (20)

ولهم علىَّ ذنب فاخاف ان يقتلون (14)

Reply to the objection

These incidents do not refer to sin in fact these commissions were not due to any inherent fault in them but were the result of mistakes and misunderstandings which do occur to even the most intelligent. Besides Allaah Ta`ala no one else is free from mistakes and misunderstandings. To think an incorrect act to be correct and vice versa and carrying it out accordingly is not necessarily a sin. Because a sin is something which is committed wilfully and unknowingly.

First example

The actual incident is as follows - shaitaan became accused due to his refusing to make Sajdah to Hadhrat Adam (alaihis salaam). He refused to make Sajdah because his pride was dented and he became a sworn enemy of Hadhrat Adam (alaihis salaam). When he noted that Hadhrat Adam (alaihis salaam) was granted honour and respect and he was cursed, he conspired intently on getting Hadhrat Adam

(alaihis salaam) and his wife out of Jannat. Allaah Ta`ala also warned Hadhrat Adam (alaihis salaam) of shaitaan's enmity towards him. Shaitaan pursued Hadhrat Adam (alaihis salaam) and came to him disguise and told him that by eating from the forbidden tree he will become immortal and angelic.

"We said, 'O Adam, indeed this is your enemy and your wife's (enemy). So the two of you do not (allow him to entice you) out of Jannat, so that you may be inconvenienced.'"

"Thus shaitaan inspired him and said, 'O Aadam, shall I not direct you to a tree of immortality and sovereignty which never ages?'"

"(Shaitaan) Said, 'Your Rabb has not prevented you from this tree except that (your partaking therefrom will result in) you becoming angels or that the two of you will become immortal'. And he took an oath to the two of them, 'Indeed I am to you a sincere advisor.'"

Shaitaan told him that the prohibition of his partaking from that tree was limited to only a specific time when it was inappropriate for him to do so. At that time, shaitaan told him that, his disposition and physical ability was not yet ready, (to withstand partaking of the tree). Shaitaan convinced him that he was now ready and able to partake thereof, hence the prohibition falls away. On this subject shaitaan took many oaths.

On the one hand shaitaan was very convincing and Hadhrat Adam (alaihis salaam) did not envisage that anyone could take false oaths on his Beloved, Allaah Ta`ala's Name. on the other hand, the promises of shaitaan, i.e. of immortality and angelic qualities, were also very tempting. It is also greatly possible that shaitaan came in disguise, hence Hadhrat Adam (alaihis salaam) was caught off guard. In essence, according to the analogy applied by Hadhrat Adam (alaihis salaam) and his understanding of the matter, appeared to him that partaking of the tree was perfectly in order as the prohibition was no more applicable. This was in fact a misunderstanding and

oversight on his part where he committed an act contrary to the pleasure of Allaah Ta`ala, not thinking it to be so, in fact thinking it to be in accordance to Allaah Ta`ala's will.

If anybody raises this objection that the retribution handed out in this case was not in proportion to the error which was a 'slight' one and in accordance to the perpetrators analogy and Ijtihaad. The answer to this will be that a person who holds a high rank, and is very intelligent, then his smallest error is deserving of censure. Even though this act may, in itself, seem and be a good one. It is for this reason that it is said, *"The good actions of the (average/normal) pious people are evil and sinful for the very close servants of Allaah Ta`ala."*

The lesson being that the intelligent and more understanding person should have known better.

When the incident transpired thus, then Allaah Ta`ala mentions in the Qur`aan Majeed,

وعصى آدمُ ربَّه فغوى

"And Adam committed a mistake in (the Sight of) his Rabb and fell into error."

In essence, this was a misunderstanding and mistake committed due to a miscalculated Ijtihaad. It was not sin, in fact it was a mistake and error committed in aspiring for nearness and proximity to Allaah Ta`ala.

Second example

بل فعله كبيرهم هذا

Once when the entire nation of Hadhrat Ebrahim (alaihis salaam), including the king, sorcerers and religious leaders went out of the town to attend a festival, Hadhrat Ebrahim (alaihis salaam) decided that it was high time that he demonstrated to them the ignorance and

misconception they harboured in their beliefs. He wanted to teach them a lesson and show them the reality. He got up and proceeded to their temple. There he saw food and other things in front of the idols. Hadhrat Ebrahim (alaihis salaam) addressed the idols, in a mocking way (knowing full well that they were lifeless), *"All these things are in front of you, why do you not partake thereof?"* He then said to them, *"I am speaking to you, what is the matter that you do answer?"*.

He proceeded to break every one of the idols and left the biggest one standing intact. He then left the temple.

فراغ الى آلهتهم فقال الا تأكلون ما لكم لا تنطقون * فراغ عليهم ضرباً باليمين (سورة صافات-91-93)

"He intimated to their idols, and said, 'Why don't you eat, what is the matter with you that you do not speak.' He then struck them all with his right hand (thus destroying them)."

فجعلهم جذاذاً الاّ كبيرًالهم لعلّهم اليه يرجعون (سورة انبياء – 58)

"He rendered them into pieces except the biggest one so that they (his nation) may refer to him."

When the people returned, they saw this pitiful condition of their idols. They were astounded and perplexed and asked one another as to who the perpetrator could be. They remembered clearly the words (and threats) that Hadhrat Ebrahim (alaihis salaam) had made previously, *"I take an oath in Allaah's Name, I will most certainly a plan regarding your idols."*

They immediately concluded that this was the action of a person by the name of Ebrahim.

قالوا من فعل هذا بآلهتنا انّه لمن الظّالمين * قالوا سمعنا فتىً يذكرهم يُقالُ له ابراهيم (سورة انبياء – 59-60)

“They said, ‘Who did this to our idols. Indeed he is from the oppressors.’ They said, ‘We heard a youngster mentioning about that, who is called Ebrahim.’”

When the leaders and soothsayers discovered this, they were incensed and said that he should be brought in public so that everyone can see who the perpetrator is.

قالوا فأتوابه على اعين الناس لعلهم يشهدون * قالوا أ أنت فعلت هذا بآلهتنا يآابراهيم (سورة انبياء-61-62)

“They said, ‘bring him in the eyes of the people (i.e. in public) so that they may witness for themselves.’ They asked, ‘Did you do this to our idols, O Ebrahim?’”

Hadhrat Ebrahim (alaihis salaam) saw this as an opportunity to expose to his nation their spurious and kufr beliefs, hence he answered thus,

بل فعله كبيرهم هذا فسئلوهم ان كانوا ينطقون (سورة انبياء-63)

“In fact the biggest one of them (idols) did it. Thus you should ask them, if they can speak.”

At this junction some people raise this objection that it was contrary to the chastity and purity of Hadhrat Ebrahim (alaihis salaam) that he made such a statement. This (belief that idols can speak) was an evil concept of the idol worshippers.

Answer: The question posed by his nation required a specific reply, because they wanted to know who the specific perpetrator was. This is the reason why they specifically asked Hadhrat Ebrahim (alaihis salaam) if he broke the idols. Hadhrat Ebrahim (alaihis salaam) then specified who the breaker of the idols was. The objection raised now, is that in reality it was not the biggest idol that broke the others, so why did Hadhrat Ebrahim (alaihis salaam) give such a reply. The answer to this is as Allaah Ta`ala says in the Qur`aan Majeed,

و ما رميت اذ رميت ولاكن الله رمى (سورة انفال-17)

"And you did not throw (the sand), when you threw, but it was Allaah who threw."

This Aayat refers to the time when Nabi ρ threw a handful of sand (at the kuffaar). The Qur`aan Majeed confirms this throwing by saying, *"When you threw,"* and then in the same breath the words, *"you did not throw,"* negates this throwing and attributes the act of throwing to Allaah Ta`ala, by use of the words, *"but it was Allaah who threw."* In this case the negation of Nabi's ρ throwing and attribution of the throwing to Allaah Ta`ala is in fact the reality of the matter. That is, apparently it appeared that Nabi ρ threw however since in reality it was Allaah Ta`ala, who through His Power granted the effect in the throw, therefore in reality the actual thrower was Allaah Ta`ala.

This point should remain fresh in the mind that the actual Being worthy of worship, is that One Who has complete Power and is the Real Effecter. As Hadhrat Ebrahim (alaihis salaam) said to his nation,

أفتعبدون من دون الله ما لا ينفعكم شيئاً و لا يضرّكم (سوره انبياء-66)

"What, do you worship besides Allaah that which does not benefit you anything nor does you any harm."

Since it was the belief of Hadhrat Ebrahim's (alaihis salaam) nation that their idols were the real objects worthy of worship and they regarded them as being all powerful, hence in conformity with his belief of theirs, (and as a taunt) Hadhrat Ebrahim (alaihis salaam) have them this reply, *"In fact the biggest one of them did it."(i.e. 'Yes, I broke it', but since you believe that this is your deity and the real effecter and the all powerful, hence in conformity with this belief, his statement was true and applicable to their context.)*

From this we understand that there is no fault in the statement of Hadhrat Ebrahim (alaihis salaam), which places any flaw or question mark on his chastity.

Third example

Hadhrat Moosa (alaihis salaam) witnessed an Israeeli and a Firouni fighting. Since the oppressor in this case was the Firouni, and the Israeeli called on Hadhrat Moosa (alaihis salaam) for help, therefore Hadhrat Moosa (alaihis salaam) at first counselled and warned the Firouni. When he did not heed this warning then Hadhrat Moosa (alaihis salaam) just struck him once, in order to teach him a lesson. It so transpired that this single blow killed the Firouni. Hadhrat Moosa (alaihis salaam) did not intend killing him, it was mistake and since the opponent was a combatant (and an adversary to Hadhrat Moosa's - alaihis salaam – nation), at most it can be said that this action of Hadhrat Moosa (alaihis salaam) was inappropriate and not desirous. It is not an act which negates Hadhrat Moosa's (alaihis salaam) perfection in fear of Allaah Ta`ala. The word *"Dhaalleen"* in this context (Aayat) refers to and means a mistake committed without intent.

CHAPTER THREE

MIRACLES (MU`JIZAAT) OR PROOFS OF NABUWWAT

The word *Mu`jizah* is formed from the word *`Ijz* (helplessness), which is the opposite of power. The '*ha'* at the end either comes to denote hyperboles or the word *Mu`jizah* is a descriptive word for sign (*Aayat)* which is absent –[this will be better understood by those who know Arabic grammar]. It is called *Mu`jizah* because the creation is helpless at executing it. An extraordinary act is called *Mu`jizah* in a figurative sense. In reality the act which is made apparent on the hands of the Prophet is not the *Mu`jiz* (that act which renders helpless), in fact through the power of Allaah this act is a means of rendering the beliers and falsifiers helpless.

Definition:

A *Mu`jizah* is that supernatural act which Allaah Ta`ala makes apparent at the hands of His Messengers in order to testify to their truthfulness.

In the Qur`aan Majeed the words *'Aayat'* and *'Burhaan'* are used in place of *Mu`jizah* and the words *'Aalamaat'* and *'Dalaail'* are used in the Ahaadith. The word *Mu`jizah* is a common one used by the *Ahle Ilm.*

There are a few Aayaat in the Qur`aan Majeed wherein *Mu`jizaat* are interpreted as signs and proof (of the veracity of the Ambiyaa - alaihimus salaam):

1. **فلمّا جآئهم موسى بايتنا بيّناتٍ قالوا ما هذا الاّ سحر مّفترٍى (سورة قصص: 36)**

"Then when Moosa came to them with our clear signs, they said this is nothing but conjectured magic."

2. **ان كنت جئت با يةٍ فأت بها ان كنت من الصادقين (سورة اعراف: 106)**

Firoun said to Hadhrat Moosa (alaihis salaam): "If you come with a sign then come with it, if you are truthful."

3. **فل يأ تنا با يةٍ كما ارسل الاوّلين (سورة انبياء)**

The kuffaar used to say: "Then bring to us a sign just like the previous Messengers."

4. **يا قوم هذه ناقة الله لكم اية (سوره هود: 64)**

Hadhrat Saalih (alaihis salaam) said: "o my people this is the camel of Allaah, which is a sign for you."

5. اسلك يدك في جيبك تخرج بيضاء من غير سوء وضمم اِليك جناحك من الّرهب فذانك برهانان من ربّك (سورة قصص:32)

"Place your hand under your arm and it will emerge white without hurt and guard your heart from fear, then theses shall be two proofs from your Rabb."

The reality of Mu`jizah

Excepting a small group of *Ashaa`irahs,* who believe that nothing is a result of a cause and that no thing has a speciality or an effect. Besides this group every other group amongst the believers unanimously accept that whatever occurs in the universe, does so by virtue of cause and effect. This, they all believe to be the system of Allaah Ta`ala. This is termed as 'nature'. This is known as the 'Sunnat of Allaah', or *Khalqullaah.* The following verses from the Qur`aan Majeed bear testimony to this,

لا تبديل لخلق الله

"There is no change in the system of Allaah."

ولن تجد لسنّة الله تبديلا

"And you will never find a change in the Sunnat of Allaah."

The natural system of things is in reality a set pattern. All this operates according to the system of Allaah Ta`ala, and it is not the coincidental reaction of deaf, dumb, blind and ignorant 'matter'.

There are times when Allaah Ta`ala, through His wisdom and knowledge, allows certain things to occur contrary to the normal.
Take note that the system of Allaah is of two types:

(1) The usual and normal system of things (which are apparent to us, and

(2) Those occurrences which occur at specific times.

These two types of systems and habits are also found in humans. For example, there can be a person who normally is very soft natured, forbearing and of stable temperament. He can listen to thousands of insults being levelled on his person without becoming angry or flinching, whereas notwithstanding this nature, we see that this very same person being transformed into uncontrollable anger when faced with other nations in war situations or when our beloved Nabi ρ is insulted.

So we see him acting contrary to his normal habit on some occasions. And this other temperament is also a special trait of his which surfaces on certain occasions.

Those acts which are called *Mu`jizah* are also the acts of Allaah Ta`ala. These acts, whilst they appear to be out of the ordinary, however they are in reality not contrary to the normal habit in fact they are in conformity with a specified system of Allaah. The reason being that there are certain occasions which warrant that the normal system be altered. The occurrence of *Mu`jizaat* is also part of the normal system of Allaah, just as other things occur in accordance with a specified system like the birth of a child, which is the result of the uniting of the parents and a period of nurturing in the mother's womb. A child is born following this normal system. Whether there is a hidden system underlying the rare occurrences or not is known to Allaah Ta`ala. The Qur`aan Majeed and Hadith do not dilate much on this issue.

For example, when Hadhrat Moosa (alaihis salaam) struck his staff on the ocean and it split into pathways where the sea formed a wall, there is a possibility that this was accomplished by the angels placing their gigantic wings as barriers against the sea thereby forming a 'wall' which made way for paths or Allaah Ta`ala merely instructed the water and removed its quality of flowing thereby creating these pathways.

Similarly, when Hadhrat Ebrahim (alaihis salaam) was flung into the fire, there is a possibility that Allaah Ta`ala removed the qualities of heat and burning from the fire or there is a possibility that by the order of Allaah Ta`ala the angels blew into the fire thereby rendering it cool.

In short, in both the abovementioned incidences there are two possibilities, or achieved in only way. However, it is all possible only through the Will of Allaah Ta`ala. Any act is accomplished by Allaah Ta`ala by His mere desire.

The difference between power and habit

One is the power and ability to carry out a task and the other is a habit, that is for it to occur repeatedly. These are both different things. Every person does according to his normal habit insofar as his appearance, attire, eating, conveyance, etc. is concerned. He has the ability to act contrary to his normal habit but this is not part of his natural make-up. Similarly those who accept the Being of Allaah and His power, must necessarily accept that His Power and Habit (system) are two separate entities. It is not necessary that whatever Allaah Ta`ala can do, He does, or whatever He does, He always continues with it in the same way.

We see this system of Allaah Ta`ala continuing, in that a child is always born a nurtured from and in the womb of its mother. No one has ever seen a fully grown child fall down from the sky or coming out of the ground or emerging from a fire. Notwithstanding this we have full certainty that Allaah Ta`ala has the Power and Ability to create a human in any other way which is contrary to the normal.

Knowing this we accept that although everything occurs according to a set pattern, Allaah Ta`ala allows things to continue in this way, but He is not bound to it nor helpless against it.

A Mu`jizah is a proof of Nubuwwat

It is in the nature of man to be awed and impressed by any person executing and extraordinary or amazing act. When a person invites towards something out of the ordinary (in the context of people's normal beliefs), then it is only appropriate that he display an act which is also out of the ordinary in order to confirm his claim and convince the people of his truthfulness. Although the mere character and call of a Prophet is sufficient evidence to prove his credence to intelligent people, nevertheless the general masses require something more to convince them further. In accordance to the needs and society Allaah Ta`ala bestowed such extraordinary feats at the hands of His Ambiyaa (alaihimus salaam), which the mere witnessing of rendered the onlookers helpless and they could not oppose or challenge such acts. Besides this the general masses required something more than just the verbal invitation of the Ambiyaa (alaihimus salaam). This is the reason why when Hadhrat Saalih (alaihis salaam) invited his people to Allaah Ta`ala, they said to him,

"You are nothing but a man like all of us, thus bring a sign if you are truthful." In reply to this Hadhrat Saalih (alaihis salaam), said, *"O my nation, this is a camel of Allaah, which is a sign for you."*

When Hadhrat Moosa (alaihis salaam) extended the invitation of Tauheed to Firoun, he said, *"If you are to bring a sign, then bring it forth, if you are truthful."* In reply, Hadhrat Moosa (alaihis salaam) threw down his staff;

فالقی عصاہ فاذا ھی ثعبانٌ مبینٌ (سورۃ اعراف – 107)

"Thus he threw down his staff and it suddenly transformed into a clear serpent."

However, those who, notwithstanding their witnessing the Truth and the signs confirming it, and recognising it but not accepting it , continued making demands and all types of requests. But since there

was no benefit or wisdom in it, Allaah Ta`ala did not always fulfil their requests.

Remember that *Mu`jizaat* (miracles of Ambiyaa -alaihimus salaam) and *Karaamaat* (miracles of pious people) are all the acts of Allaah Ta`ala. When Allaah Ta`ala wills He makes it apparent at their hands. The Ambiyaa (alaihimus salaam) and pious personalities do not have the ability to make them occur at their will. Therefore if a person makes a false claim to Nubuwwat and he claims he can perform a *Mu`jizah*, then Allaah Ta`ala does not make any *Mu`jizah* occur at his hands, because if this was not the method then the system of the universe would be topsy-turvy. If a person makes a false claim to be the representative of a worldly king, and he produces a counterfeit certificate testifying to this, then when the king discovers about it, he will most certainly punish this person severely. When this is the system of a worldly king, is it not appropriate that the King of kings operate in this way? Therefore Allaah Ta`ala will most certainly not allow a *Mu`jizah* to occur at the hands of a false claimant to Nubuwwat, and such a deceit will find worldly disgrace also.

1. Someone said to *Musailama Kath-thaab* that Nabi ρ placed his blessed saliva on the ailing eye of someone and it was cured. It was asked of Musailamah to do the same if he was indeed a prophet. Musailama placed his saliva on a person's ailing eye and the result was this person's other eye was also affected.
2. Very recently, *Mirza Ghulam Ahmed Qaadiani* made a false claim to Nubuwwat. He made many prophecies. Since prophecies are also a form of *Mu`jizah* and proof of a true prophet, hence Mirza Ghulam also made many prophecies to back his false claim to Nubuwwat. Allaah Ta`ala made it such that every one of his prophecies turned out to be false and none of them came to pass:

His prophecy of marriage to Mohammedy Begum

The following was circulated on around the 10th of May 1888, which was recorded in Mirza's book, *Tabligh Risaalat*, volume one page 117, wherein he prophesied that he will marry the woman called Mohammedy Begam and that if she marries anyone else then her husband will die and if she has any children they will die within three years. He kept on claiming that his prophecy is true even though the turn of events proved otherwise.

Result: Mirza Ghulam Qaadiani never married Mohammedy Begam neither did the husband of Mohammedy Begam die. In fact he outlived Mirza Ghulam and lived to a ripe old age.

Mirza made some other prophecy regarding the death of some Christian who was old and frail and regarding whom even the doctors lost hope. However Allaah Ta`ala intended the disgrace of Mirza by disproving his prophecy. This person lived much longer that what Mirza 'prophesied' and what doctors expected.

Note of caution

Since our Nabi ρ was the Seal of all Prophets and no prophet is to come after him until the Day of Qiyaamah, therefore if anyone makes claim to Nubuwwat then most certainly this a false claim and it would be disrespectful and contrary to Islaamic etiquette to even request any miracle from such a cretin.

Note:

1. That extraordinary act which is executed by a Prophet after his claim to Nubuwwat is called a *Mu`jizah* and those extraordinary acts which are executed prior to Nubuwwat are known as *Irhaas*.
2. Those extraordinary acts which are executed by pious personalities are known as *Karaamaat*. The *Karaamaat* of Walis are regarded as the *Mu`jizaat* of the Nabi to whose

Ummat that particular Wali belongs to, because that Wali is merely confirming the truthfulness of his Nabi.

Hadhrat Maryam (R.A) , who was not a Nabi executed a *Karaamat* of having been offered fruits which were out of season, *"Whenever Zakariyya entered the Mihraab he found by her sustenance (fruit out of season). He said, 'O Maryam, where do you get this from?' She replied, 'This is from Allaah. Indeed Allaah Ta`ala sustains whoever He wishes without reckoning.'"*

Hadhrat Sulaimaan's (alaihis salaam) advisor, Aasif bin Burkhiya, who was not a Prophet brought the throne of Bilqees to Hadhrat Sulaimaan (alaihis salaam) in a blinking of an eyelid. This is stated in the Qur`aan Majeed, *"The one who had knowledge of the Kitaab said, 'I will bring it (throne of Bilqees) to you before your sight comes back to you (i.e. the duration of the blinking of an eyelid).' And when he (Hadhrat Sulaimaan-alaihis salaam) saw it (the throne of Bilqees) standing in front of him, he said, 'This is from the Favours of my Rabb, which is to test me whether I make Shukr or not.'"*

The episode of the Companions of the Cave *(As-haab-e-Kahaf)* is also mentioned in the Qur`aan Majeed, where they remained alive and sleeping in a cave for centuries. This was their *Karaamat*.

That supernatural act which is manifested by a kaafir is called *Istidraaj*.

CHAPTER FOUR

THE DISTINCTION OF HADHRAT MOHAMMED ρ OVER ALL THE OTHER AMBIYAA (ALAIHIMUS SALAAM) IN THAT HADHRAT MOHAMMED ρ IS THE SEAL OF ALL PROPHETS

The final Nabi and Rasool of all the Ambiyaa (alaihimus salaam) is our Nabi ρ. The Deen and Shariah brought by our Nabi ρ abrogates that of all the previous Ambiyaa (alaihimus salaam). The Kitaab of our Nabi ρ, i.e. the Qur`aan Majeed, is also the last of all divine scriptures. Allaah Ta`ala completed and perfected the Deen with the coming of our Nabi ρ, such that there is no need for any further prophet.

The proof of Nabi ρ being the Seal of all Prophets

1. It is stated in the Qur`aan Majeed,

ما كان محمّد ابا احدٍ من رجالكم و لكن رسول الله و خاتم النبيين و كان الله بكل شىء عليماً (سورة احزاب -40)

"Muhammad is not a father unto any of the men amongst you, but he is the Rasool of Allaah and the seal of Prophets, and Allaah is knowledgeable of all things."

All the Mufassireen are unanimous that the meaning of '*Khaatimun Nabiyeen*' is that Nabi ρ is the final and last prophets. No one else will be honoured with the mantle of Nubuwwat after Nabi ρ. In this regard, Haafiz Ibn Katheer writes in commentary of this Aayat, *"This Aayat is Nass (absolute text/proof) that indeed there is to be no Nabi after him* ρ*. If there is to be no Nabi then all the more reason why there will be no Rasool after him. In this regard there are also many authentic Ahaadith reported from Nabi* ρ *and narrated by a large group of Sahaabah (radhiAllaahu anhum)."* [Tafseer Ibn Katheer, page 193, vol.3]

Imaam Qurtubi (rahmatullahi alaihi) comments as follows on this Aayat, *"Ibn Atiyah says, 'There is unanimity of a large group of Ulama, past and present, on this Aayat that it is clear Nass that there will be no Nabi after Nabi* ρ*."*

Hadhrat Imaam Ghazaali (rahmatullahi alaihi) states in *Al-Iqtisaad,*

"Indeed the Ummat has unanimously agreed that these words (in the Aayat) and the context thereof prove that there will definitely be no Nabi after him ρ, ever…There is no other interpretation or exclusions applicable to this Aayat. There can be no other interpretation to this. Thus to refute this (meaning of the Aayat) would be to refute the Ijma (consensus) of the Ummat." [Page 123]

2. Nabi ρ has confirmed his being the Seal of all Prophets in numerous *Mutawaatir Ahaadith* (i.e. such Ahaadith which have been reported by a large group of narrators in every era, to such a certain degree that there can be absolutely no possibility of lies anywhere in the chain of narrators). Nabi ρ also made this announcement so clear and unambiguous that there is no scope for alternate interpretations of misunderstandings:

a). *"It has been reported by Hadhrat Abu Hurairah (radhiAllaahu anhu), that indeed Rasulullah ρ said, 'My example and the example of the Prophets before me is like the example of a person who builds a house. He beautifies and perfects it, except for the space of a single brick in a corner. The people begin circling the house and express surprise, by saying, 'Why do you not place this brick?'' Nabi ρ said, 'I am that (last and final) brick and I am the Seal of all Prophets.'"* [Reported in Bukhari and Muslim Shareef]

b). *"It has been reported by Hadhrat Sa`eed Bin Abi Waqqaas (radhiAllaahu anhu) that Rasulullah ρ said to Ali (radhiAllaahu anhu), 'You are to me like Haroon was to Moosa. Know! Indeed there is no Nabi after me."* [Bukhari Shareef]

c). *"It has been Hadhrat Thaubaan (radhiAllaahu anhu) that Nabi ρ said, 'Indeed there will be in my Ummat, thirty great liars. Each one of them claiming to be a nabi. I am the Seal of all Prophets, there is to be no nabi after me.'"* [Abu Dawood]

d). *It has been reported by Hadhrat Anas Bin Maalik (radhiAllaahu anhu) that Nabi ρ said, 'Indeed the Message and Nubuwwat has terminated. There is to be no Rasool after me and no Nabi.'"* [Tirmidhi Shareef]

3. A Summary of the proofs mentioned by Hadhrat Moulana Qaasim Naanotwi (rahmatullahi alaihi) in his Kitaab, *Tahzeerun Naas*, regarding the Seal of Prophethood, are outlined hereunder:

The Leader of all the Ambiyaa (alaihimus salaam), Hadhrat Muhammad ρ, was a Nabi unto the Ambiyaa (alaihimus salaam) just as he was a Nabi ρ unto his Ummat. The proofs for this is;
a). *"And when Allaah took a pledge from the Prophets, that when I had given you from the Kitaab and Hikmat and then there comes to you a Messenger confirming what is with you, you should most certainly believe in him and assist him."* [Surah Aale Imraan, 81]
b). Nabi ρ said, *"If Moosa were alive then he would have followed me."*
c). Hadhrat Isaa (alaihis salaam) will follow the Deen of Nabi ρ after he descends on earth before Qiyaamah.

Since Nabi ρ will be the Nabi of all the Ambiyaa (alaihimus salaam), then it follows that he is the Final and Seal of all of them. None is equal to him neither more distinguished than him. The rankings of the Ambiyaa (alaihimus salaam) terminated with Nabi ρ.

Since Nubuwwat means the perfection of knowledge (of man), it follows that since Nabi ρ was the Seal of all the Ambiyaa (alaihimus salaam), he is the most knowledgeable of all of them. This is also the reason why the Qur`aan Majeed is regarded as the pinnacle in all knowledge. And since the Qur`aan Majeed was to be revealed on the Final of all Prophets, it follows that it was to be preserved for all time. In this regard it is stated in the Qur`aan Majeed, *"Indeed We have revealed the Thikr (Qur`aan Majeed) and indeed We are its Protectors."*

If our Nabi ρ came first or in between other Prophets, then if the subsequent Prophets' Deen was to be completely different to that of Nabi ρ, it would follow that the entire Deen would be abrogated. Whereas, Allaah Ta`ala states in the Qur`aan Majeed, *"We do not abrogate any verse or make it to be forgotten, except that We bring another which is better or equal to it."*

And if the Deen of the latter Ambiyaa (alaihimus salaam) was not to be different, then since a speciality of all Prophets is *Wahi* (revelation), which in itself is an addition to the knowledge of the world, Wahi would have to come to these Prophet/s as well. Now if this Wahi was the same as that revealed to Nabi ρ, it would be superfluous and if it was different to that which was revealed to Nabi ρ, it would follow that the Aayat stating that the Qur`aan Majeed was the pinnacle of all things was incorrect. Hence it is necessary to accept that our Nabi ρ was the last and Final Messenger, and that none was to come after him. In other words, the fact that Nabi ρ was the Seal of all Prophets is in itself testimony that he came in the final stages and there was none to come after him.

The confirmation of Muhammad's (sallAllaahu alayhi wasallam) coming in the previous Divine Scriptures

The Qur`aan Majeed bears testimony to the fact that the Scriptures of the Jews and Christians foretold his coming in clear and unambiguous terms.

الذين آتيناهم الكتاب يعرفونه كما يعرفون ابنائهم (سورة بقرة – 146)

"Those who were given the Kitaabs (Jews and Christians) recognise him (Nabi -sallAllaahu alaihi wasallam), like how they recognise their own children (i.e. so vivid and clear description came regarding him)."

واذ قال عيسى ابن مريم يا بنى اسرائيل اني رسول الله اليكم مصدقا لما بين يدي من التوراة و مبشرا برسول ياتي من بعدي اسمه احمد (سوره صف-6)

"And when Isaa, the son of Maryam, said, 'O Bani Israeel, indeed I am a Rasool of Allaah sent to you, confirming what is with you in the Tauraat and giving you glad tidings of a Rasool who will come after me, his name will be Ahmad.'"

Amongst the glad tidings are the following:
First glad tiding: It is stated in the 23rd Chapter of the Tawraah, the meaning of which is that the Tawraah was revealed on the Mount of Sina to Hadhrat Moosa (alaihis salaam), and the Injeel was revealed on Hadhrat Isaa (alaihis salaam), and that a Final Book, the Qur`aan Majeed will be revealed on the mountains of Arabia, i.e. to Muhammad (sallAllaahu alayhi wasallam).

The words used in the Tauraat for the mountains of Arabia are *Faaraan*. It is confirmed that this refers to Arabia because in chapter 21 of the Tawraah this word (*Faaraan*) is used when describing the place of Hadhrat Ismail (alaihis salaam). There is unanimity that the place of Hadhrat Ismail (alaihis salaam) was Makkah.

Second glad tiding: From the 3rd and 10th chapters of the Injeel it is understood by the statements of Hadhrat Isaa (alaihis salaam) and Hadhrat Yahya (Jonah) (alaihis salaam), that they had not attained the heavenly kingship, which refers to a special mantle of prophethood, and this mantle was attained by our Nabi ρ.

Third glad tiding: It is stated in the 14th chapter of Injeel Jonah that Hadhrat Isaa (alaihis salaam) said to his disciples, *"If your are friends to me, then remember my advice to you, and follow it. I pray to Father that He send to you 'Faar-e-Qaleet' who will remain with you always…and now have I given you information regarding him before his advent, so that when he comes, you may believe in him.."*

In the 16th Chapter it is stated, *"I am telling you a truth that for you my departing is better, because if I do not depart, then 'Faar-e-Qaleet' will not come, and if I depart, I will send him unto you."*

The word, *Faar-e-Qaleet* comes close in meaning to *Ahmad* and *Muhammad*.

The Jews and Christians were awaiting the arrival of *Faar-e-Qaleet* right upto the era of our Nabi ρ. Some people even made false claim to being *Faar-e-Qaleet*. Some of them were accepted. The author of *Labbul Tawaareekh*, who was a Christian states in his work that even during the era of Nabi ρ, the Jews and Christians were awaiting the arrival of *Faar-e-Qaleet*. This is the reason why the Abyssinian king, *Najjaashi*, asked Hadhrat Ja`far (radhiAllaahu anhu) regarding Nabi ρ and brought Imaan in him. He even said that indeed this is the Nabi who has been mentioned about in the Injeel of the Christians. Najjasshi was a Christian and he was well aware of the contents of the Tauraat and Injeel. Similarly, the Qibti king, *Maqawqas*, accepted the Nubuwwat of Nabi ρ and he sent many gifts to Nabi ρ. This Christian king was also a great Aalim of the Tauraat and Injeel.

Jaarood bin `Alaa, who was a great Christian priest to his nation, also brought Imaan in Nabi ρ and said that indeed Hadhrat Isaa (alaihis salaam) had foretold of the coming of Nabi ρ in the Injeel. Hercules the king of Rome had also conceded to this fact.

Fourth glad tiding: It is stated in the 18th chapter of the Tauraat that Allaah Ta`ala says, *"I will send for them from amongst their brothers a Nabi and I will place my Speech in his mouth and he will speak whatever I tell him."*

This prophecy also refers to our Nabi ρ, because he was also like Hadhrat Moosa (alaihis salaam) in that he brought a new Shariah and he was a brother of the Bani Israeel, i.e. from the progeny of Hadhrat Ismail (alaihis salaam).

Belief: The Message and Nubuwwat of Nabi ρ was for the entire mankind.

The Message of our Nabi ρ was general and to the entire mankind. He was a Nabi sent unto the entire universe, which includes all mankind and jinn. This is borne out by the Qur`aan Majeed and authentic Ahaadith.

و ما ارسلناك الاّ كآفة للناس (سورة سبا – 28)

"And We have not sent you except to all people."

قل يايها الناس انى رسول الله اليكم جميعاً (سورة اعراف – 15)

"Say! 'O people, indeed I am a Rasool of Allaah sent unto all of you.'"

تبارك الذى نزّل الفرقان على عبده ليكون للعالمين نذيراً (سورة فرقان – 1)

"Blessed is That Being Who has revealed the Furqaan (Qur`aan Majeed) upon His servant so that he may be a warner unto the entire universe."

انّ الدين عند الله الاسلام (سورة آل عمران – 19)

*"Indeed **the** Deen in the Sight of Allaah is Islaam."*

ورضيت لكم الاسلام ديناً (سورة مائده – 3)

"And I am pleased with Islaam as your religion."

و من يبتغ غير الاسلام ديناً فلن يقبل منه و هو فى الآخرة من الخاسرين (سورة آل عمران – 85)

"And he who follows besides Islaam any (other) religion, it will never be accepted of him, and he will be, in the hereafter, amongst the losers."

It is mentioned in an authentic Hadith related in Muslim Shareef that the Jew or Christian who receives news of the coming of Nabi ρ and he does not accept and bring Imaan and dies in this state of disbelief, will be doomed for the Fire of Jahannum forever.

Nabi ρ is known as *Rasooluth Thaqalain* because he was sent unto mankind and jinn. Surahs Jinn and Ahqaaf bear testimony to the fact that Nabi ρ preached to the jinn and they listened to him and some brought Imaan in him and even went back to their nations and spread the Message.

Belief: Hadhrat Muhammed ρ was a leader and most distinguished of all the Ambiyaa (alaihimus salaam).

Nabi ρ was leader and most virtuous of all the Ambiyaa (alaihimus salaam). The proof of this is as follows:

1. It is mentioned in the Qur`aan Majeed that Allaah Ta`ala took a pledge from all the Ambiyaa (alaihimus salaam) that if any one of them found the era of Nabi ρ he should most certainly bring Imaan in him and assist him (Surah Aale Imraan, Aayat 81).
2. It is stated in one Hadith that Nabi ρ said, *"I am the leader of all the children of Adam."* It is stated in another Hadith, *"Adam and all besides him will be beneath my flag (on the Day of Qiyaamah)."*
3. One Hadith is reported in Tirmidhi Shareef where Nabi ρ said, *"On the Day of Qiyaamah I will be the leader of all the Ambiyaa."*
4. It is stated in another Hadith that Nabi ρ will be the first to arise from his grave and enter into Jannat.
5. It is stated in the Hadith as reported by Hadhrat Abu Hurairah (radhiAllaahu anhu) that indeed Nabi ρ said, *"I have been honoured with six things above all the other Ambiyaa, I have been given concise speech, I have been aided with Rao`b (awe), booty (spoils of war) have been made halaal for me, the earth has been made a Musjid and clean, I have been sent to the entire creation and Prophethood has been sealed with me."*

Belief: Nabi ρ has been bestowed with the most knowledge above all the creation.

The knowledge of no other creation of Allaah Ta`ala compares to that of Nabi ρ. Neither that of any angel nor Prophet. Our Nabi ρ has been granted the knowledge which has been granted to all of men from the beginning of time. However, this does not necessarily mean that Nabi ρ knew or was informed of every little incident that occurred in the history of man or that nothing is concealed from his knowledge (this is exclusive to Allaah Ta`ala).

CHAPTER FIVE

THE BELIEF OF THE LIVING OF NABI (SALLALLAAHU ALAYHI WASALLAM)

As an introduction, a few points should be noted,

1. The actual meaning of the word *Qabr* (grave) is that it refers to a hole in the ground wherein a dead person is buried. In a figurative sense it refers to the realm of the dead (*Aalam-e-Barzakh*), where the souls of the dead reside. This is so regardless of whether the limbs of a person is in one place or scattered in various places, like if a person is devoured by wild animals or sunk in the ocean and the body disintegrated or cremated as some nations do and the ashes are strewn all over.

2. The meaning of the word death implies that the soul of a person is separated from his body and will remain so until the Day of Qiyaamah. The soul is not extinguished, rather it is kept in an appropriate and befitting condition. When the dead body is placed in the grave, then a connection is established between the soul and the body. The soul does not have a complete bond with the body as it had on earth, however such a connection is established whereby

knowledge and discernment etc. are acquired. In the Hadith wherein is mentioned that the soul returns to the body, this type of connection is meant. Hadhrat Imaam Ahmed Ibn Hambal (rahmatullahi alaihi) reports from Hadhrat Baraa bin Aa`zib (radhiAllaahu anhu) that they once accompanied Nabi ρ for the burial of an Ansaari. When they reached the graveyard, the grave was not yet dug. Nabi ρ was there and we sat with him. In a lengthy Hadith Nabi ρ spoke regarding the death of believer and a kaafir. Regarding a believer, Nabi ρ said, *"…until it (his soul) reaches the seven heavens, Allaah Ta`ala says, 'Note down the name of my servant in the `Illiyeen, and return him to the earth because I have created him there from and I will return him therein, and I will (once again) resurrect him there from a second time. Thus his soul will return into his body and two angels will come to him and sit beside him. They will ask of him, 'Who is your Rabb?...'"*

The above mentioned relationship between the body and soul will be established so that the questioning in the grave can be accomplished and the person will spend the rest of the time in peace and tranquillity or in punishment. For this relationship to be established between the soul and body, even a single cell of the body is sufficient. If these conditions (i.e. the questioning and subsequent stages) take place on even a single cell, the soul will feel the full force and effect thereof.

Hadhrat Shah Abdul Azeez (rahmatullahi alaihi) says, *"`Illiyeen is a place above the seven heavens and its bottom portion extends to the Sidratul-Muntaha. Its uppermost portion is attached to the right foot of the Arsh. The souls of the righteous are taken to this place after death. This is the resting place of the souls of the very close servants of Allaah, i.e. the Ambiyaa (alaihimus*

salaam). The books of deeds of the general pious servants of Allaah reach this place, whereafter they (i.e. their souls) are returned to earth…Their souls also have such a relationship with the grave that if anyone of their associates (of the living) come to visit them they are aware thereof and discern their presence." [Tafseer Azizi, Parah 30]

3. The bond between the soul and the physical body differs in the deceased. The bond that exists in the martyrs is stronger than those of the general masses. This is the reason why their bodies remain fresh for longer periods. The bond which exists for the Ambiyaa (alaihimus salaam) is even stronger and this is the reason why their blessed bodies are protected for much longer and some actions of theirs, for example, Salaat, continues even in this state.

4. Those conditions which transpire for the physical body in the graves, are not discernable to those on earth, because they are connected to the *Aalam-e-Barzakh*. Although the events continue for those in the grave, like some performing Salaat, this cannot be seen or by those who are alive, nevertheless these are taking place in another realm.

The belief of the Ahle-Sunnah Wal Jamaat regarding Nabi ρ being alive in his grave is based on the above (i.e. his blessed soul remains in the *`Illiyeen*, whilst it has a very strong bond with the physical body). He is alive in the *Aalam-e-Barzakh* and owing to the very strong bond between soul and body, his physical body is in a state of Salaat, (even though this act cannot be witnessed by us). It is for this reason that it can also be said that his living is like that when he was in this world. This belief regarding the living of Nabi ρ is a unanimous belief.

Allamah Dawood Ibn Sulaimaan Baghdaadi (rahmatullahi alaihi) writes, *"In essence, indeed the living of the Ambiyaa (alaihimus salaam) is established by consensus."* [Taskeenus Sudoor, page 241]

Allamah Jalaaludden Suyooti (rahmatullahi alaihi) writes, *"The living of Nabi ρ in his grave and that of all the other Ambiyaa (alaihimus salaam) is known to us, to be absolutely true, owing to the many proofs which we have and the Mutawaatir narrations regarding this."*[Ibid.]

Note:

When the angels come to the buried deceased and makes him sit up and answer questions or when the Ambiyaa (alaihimus salaam) perform Salaat with their physical bodies, then all this occurs in *Aalam-e-Barzakh*. However, their actual physical bodies are seen by those on the universe, to be lying down. Just like a person may be standing, sitting or running in his dream, but a person in wakened state sitting next to him sees his body lying down. However, the difference is that the state of dreaming is an imagined, figurative one, whereas the *Aalam-e-Barzakh* is a real one.

Note:

1. Hadhrat Anas (radhiAllaahu anhu) reports hat Nabi ρ said, *"The Ambiyaa are alive in their graves, and performing Salaat."*
2. Hadhrat Anas Bin Maalik (radhiAllaahu anhu) reports that Nabi ρ said, *"I passed by Moosa on the Night of Mi`raaj, who was at the side of a red hillock and performing Salaat in his grave."*
3. Hadhrat Abu Hurairah (radhiAllaahu anhu) reports that Nabi ρ said, *"Whosoever recites Durood at my graveside, I hear him and whosoever recites it from afar, I am made aware of it."*

4. It is reported from Hadhrat Aus bin Aus (radhiAllaahu anhu) that the people asked, *"O Rasulullah (sallAllaahu alayhi wasallam), how will our Durood reach you when you (i.e. your body) have become disintegrated?"* Nabi ρ replied, *"Indeed Allaah Azza Wa Jall has made the bodies of the Ambiyaa haraam upon the earth (i.e. the earth does not decompose the bodies of the Ambiyaa -alaihimus salaam)."* [Mishkaat]

The belief of the Ahle Sunnat Wal Jamaat is completely in line with what is stated in the Qur`aan Majeed, *"Allaah snatches the life of a person when the time of its death comes, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for an appointed time."*

The meaning of this Aayat is that Allaah Ta`ala snatches away the soul of those who are sleeping, which means that the soul of a person is removed when he/she is asleep, but its bond with the body is still existent. Now, we know very well what occurs to that soulless body in the state of sleep. Leave alone the dreams, the physical body even executes actions. For example, the body will toss and turn, the person even speaks in the sleep, some people even walk in their sleep! Sometimes a student is even heard revising his lesson in the sleep.

The belief which is mentioned above can be likened to this, and is in conformity with this as well. The soul is removed from the physical body at the time of death and it remains in its appointed place, and yet it maintains a bond with the physical body. Some of them have such a strong bond, to the degree that some even perform Salaat. The only difference is that in the state of sleep we are unaware of what the body is doing and going through, whereas in *Aalam-e-Barzakh*, this discernment is not impossible.

In fact, to go one step further, this was actually occurring with Nabi ρ even during his life on earth, (where he was fully aware of his

surrounding even in sleep). It is reported in a Hadith, *"Indeed my eyes sleep, but my heart does not."* [Bukhari]

Together with this Hadith, when we study the subject matter discussed above, we note that although in his state of sleep, Nabi's ρ soul would depart from his body, but the bond between the two was so strong that his heart would still be aware of its surrounding and function normally, such that he was fully cognisant of what was transpiring around him.

CHAPTER SIX

THE EXCESSIVENESS OF SOME BID`ATEES WITH REGARD TO THEIR BELIEF IN NABI ρ

First excess – Nabi ρ has complete knowledge of what has happened and what is to happen

Some people claim that Allaah Ta`ala imbibed Nabi ρ with the knowledge of every single thing which occurred right from the start of creation until the final entry into Jannat or Jahannum. That he ρ was aware of the state of everyone's heart, intentions and all conditions. That Nabi ρ was privy of whatever is written on the *Lawh-e-Mahfooz*. To such a degree that Nabi ρ was even aware of the unseen.

Their first proof

They aver that since Nabi ρ is the best of all creation, hence it is necessary that he encompasses all knowledge. He has to be aware of everything whether in principle or in detail.

Reply:

This proof of theirs is spurious. We know that every Muslim is more virtuous and honoured than shaitaan, hence following the above-cited 'proof' it should follow that every Muslim must encompass all the knowledge of shaitaan. And we all know that this most certainly untrue.

Similarly, it is stated in the Qur`aan Majeed, where *Hud Hud* said to Hadhrat Sulaimaan (alaihis salaam), *"I have attained such knowledge which you do not know, and I have come to you with definite information regarding (the tribe of) Saba."*

Based on the above-cited 'proof', it is obvious that Hadhrat Sulaimaan (alaihis salaam) was more virtuous and honoured than *Hud Hud*, and so he should have had the knowledge which *Hud Hud* brought, even before he brought it, and we know that this is not the case. The words of the Qur`aan Majeed are explicit in this regard, that *Hud Hud* had information which Hadhrat Sulaimaan (alaihis salaam) was unaware of.

Second proof

It is stated in the Qur`aan Majeed,

ونزّلنا عليك الكتاب تبياناً لكل شىءٍ (سورة نمل – 89)

"And We have revealed upon you The Kitaab, which explains everything."

Reply

1). Allamah Suyooti (rahmatullahi alaihi) states in his Kitaab *Al-Itqaan*, *"The Ulama have written that if any person wishes to make Tafseer of the Qur`aan Majeed, then he must firstly look into the Qur`aan Majeed itself for an interpretation, because at times, some matters which are mentioned in brief in the Qur`aan Majeed are explained further in another place. If he does not find it in the Qur`aan Majeed, then he must refer to the Sunnat, because the Sunnat is the commentary of the Qur`aan Majeed. It explains the*

Qur`aan Majeed. Based on this, if one refers to other Aayaat in explanation to this Aayat, then one will find the following,

a). 'They ask you (O Nabi -ρ), regarding the Final Hour, when it will occur. Say to them, 'Indeed its knowledge is with my Rabb. He will let it come to pass at its appointed time.''[Surah A`raaf, 187)
b). 'Say (O Muhammad -ρ)! I know not whether (Qiyaamah) which you are promised is near or whether my Rabb will appoint for it a distant term.' (Surah Jinn, 25)

c). 'And by Him (Allaah Ta`ala) are the keys to the unseen. None knows it except He.' (Surah An`aam, 59)

d). 'Indeed with Allaah is the knowledge of the Hour.' (Surah Luqmaan, 34)

e). It is stated in an authentic Hadith that Nabi ρ said, 'The Keys to the unseen are five, none knows it except Allaah.' And then Nabi ρ recited this Aayat (stated above in d).

From the above it is apparent that there are some matters which are excluded from the Aayat which states that the Qur`aan Majeed is an exposition of all things, and that this Aayat is general.

The summary is that everything single thing is not mentioned in the Qur`aan Majeed. The secret of the five unknown things are also not mentioned in the Qur`aan Majeed; i.e. The time of Qiyaamah, What a man will earn, When it will rain, When a person will die and What the wombs hold)."

The reality of the matter is that the Aayat which states that the Qur`aan Majeed is an exposition of all things, refers to this fact that the Qur`aan Majeed holds such detailed knowledge regarding guidance, principles of Deen and matters which will ensure success in both worlds.

Ibn Jareer (rahmatullahi alaihi) states in commentary of this Aayat, *"Allaah Ta`ala says to Nabi ρ that, 'O Muhammad, this Qur`aan has been revealed upon you in such a manner that all matters regarding halaal, haraam, reward and punishment are explained in detail.'*

That is, those things which are necessary for people to know."

Second excess: They believe Nabi ρ to have full choice in all matters

Some Bid`atees even believe that Nabi ρ is an unrestricted deputy of Allaah Ta`ala. That is, he is granted free reign over the entire universe. Whatever he decides comes to pass, whoever he wishes to grant anything to, he does so, and whoever he wishes to snatch away from, he does so, without anyone opposing him. The entire earth is in his ownership and he has free passage through all the Jannats. The treasures of the heavens and the earth are at his disposal and he has the treasures of Jannat and Jahannum. In essence, they believe, he ρ is able to fulfil anything for anyone and all worldly and hereafter matters are at his behest.

The following Aayaat of the Qur`aan Majeed disprove this belief of the Bid`atees:

قل لا املك لنفسى ضرّا و لا نفعا الاّ ما شاء الله (سورة يو نس – 49)

"Say (O Muhammad - ρ)! I don't have any control over myself for any harm or benefit but that which Allaah wills."

قل لا اقول لكم عندى خزائن الله و لا اعلم الغيب و لا اقول لكم انّى ملك (سورة انعام – 50)

"Say (O Muhammad - ρ)! I am not telling you that I have the keys to Allaah's Treasures and that I do not know the unseen and I am not telling you that I am an angel."

Third excess: They regard Nabi ρ as a knower of the unseen

The reality of the matter is that it is impermissible to regard the pure and chaste personality of Nabi ρ with being knower of the unseen. The proofs for this is as follows:

First proof:

In general terms the Shariah regards the term *Aalim-e-Ghaib* to mean having knowledge of the unseen without any restriction or forewarning. This epithet is only applicable to Allaah Ta`ala. Therefore if the term *Aalim-e-Ghaib* is used for anyone else besides Allaah Ta`ala, then it would imply that that person also has unfettered knowledge of the unseen, which would be a belief of *shirk (polytheism).*

Therefore to refer to someone with this term and not to specify some exclusion whereby one immediately know that it does not mean unrestricted knowledge of the unseen is totally incorrect and it has the great possibility of fostering beliefs of kufr and *shirk*. In fact, the use of such words which imply incorrect beliefs are discouraged from in the Qur`aan Majeed and Ahaadith.

For example, the Qur`aan Majeed explicitly forbids the use of the term '*Raa`ina'* for Nabi ρ. The jews during the time of Nabi ρ began using this name to address Nabi ρ when in his presence. This word, in their language had an evil meaning. Incidentally this same word in the Arabic language meant something good (it meant, *'Consider our needs'*). Subsequently, some persons close to Nabi (sallAllaahu alaihi wasallam) started using this term when address him, in complete sincerity and not knowing or realising the import it had in the jewish tongue. This naturally was a 'feather in the cap' for the sly jews. Allaah Ta`ala prohibited the use of this word and substituted it with another word, which meant the same in the Arabic language.

The Hadith Shareef prohibits the use of the words *'`Abdi'* and *'Amati'* when addressing one's male and female slaves. The reason

for this prohibition is that these terms could convey another impression to someone listening.

Second proof

When the term *Aalim-e-Ghaib* is used for Nabi ρ, then it could either mean that he knows some things of the unseen or that he knows everything of the unseen.

This second impression is spurious for this reason that Nabi's ρ not knowing some matters of the unseen are proven rationally and narrationally. For example, in the Qur`aan Majeed, Allaah Ta`ala tells Nabi ρ to says, *"If I knew the unseen, then I would have increased in good deeds."* (Surah A`raaf, 188)

Similarly, the knowledge of when Qiyaamah will occur is something which is negated for Nabi ρ in the Qur`aan Majeed and the Ahaadith.

When some hypocrites falsely accused Hadhrat Aishah (radhiAllaahu anha), the Nabi ρ did not know the truth until it was revealed to him by Allaah Ta`ala.

If the first meaning of *Aalim-e-Ghaib* is used for Nabi ρ, i.e. that he knows some matters of the unseen, then this too would be spurious because the knowledge of some unseen things is known by every Muslim. For example, all Muslim know of the existence of Jannat and Jahannum, the angels, etc. So since it would be illogical and spurious to refer to all believers as *Aalim-e-Ghaib*, likewise would it be to refer to Nabi ρ such.

CHAPTER SEVEN

DISCUSSION ON THE ANGELS

The Qur`aan Majeed and Ahaadith, in fact, even the previous Scriptures, are all full and replete with mention of the angels. The

angels are creation of *Noor* (Divine Light) and they are the immaculate servants of Allaah Ta`ala. They are created from light and are delicate forms, which can transform in whatever shape Allaah Ta`ala so desires. Their bodies to them are like clothes are to us, i.e. it can be changed at will and regularly.
They are neither male nor female, i.e. they do not have any gender. They are free from eating, drinking, masculine, feminine and procreating. In fact, they are free and pure from all humanlike qualities, like anger, jealousy, hatred, etc.

They are pure from disobeying Allaah Ta`ala. Whatever they are deputed with, they execute diligently.

لا يعصون الله مآ امرهم و يفعلون نا يؤمرون (سورة تحريم – 6)

"They do not disobey Allaah with what He orders them, and they do what they are instructed."

Therefore, all angels are free from minor and major sins. They are continuously engaged in the Tasbeeh and Tahleel of Allaah Ta`ala. They never tire or become lax in the Ibaadat of Allaah Ta`ala.

"They make His Tasbeeh night and day and they do not tire." (Surah Fussilat, 38)

Allaah Ta`ala uses them as His agents. The Message or Scriptures of Allaah Ta`ala are revealed via them. They are extremely reliable and efficient in carrying out this task, hence there is no possibility of any error or mistake on their part. Whatever they are entrusted with is totally safe and protected. Whatever the angles have revealed from Allaah Ta`ala is true, correct and reliable. There is not even the slightest possibility of error on their part. The reliability and diligence of Hadhrat Jibraeel (alaihis salaam) has been attested to in the Qur`aan Majeed. It is mentioned,

انّه لقول رسول كريم ذى قوّة عند ذى العرش مكين مطاع ثمّ امين

"Indeed it is the statement of the honoured messenger, who is powerful, and has a place (of honour) by the side of the Owner of the Arsh. He is most trustworthy."

There are a multitude of angels, whose total count is known only to Allaah Ta`ala. They are so many in number that no part of the heavens or earth is void of them.

The types of angels

Throughout the heavens and earth, in fact the entire universe, there are angels deputed. They are entrusted and charged with duties from Allaah Ta`ala. Amongst them are those who carry the Arsh, some are in formation of *saffs* (rows) around the Arsh, and others are circumambulating the Arsh.

الذين يحملون العرش و من حوله يسبحون بحمدربّهم (سورة غافر – 7)

"(There are) Those (angels) who are carrying the Arsh, and those around them are engaged in making the Tasbeeh of their Rabb."

Some are the keepers of Jannat, *"Until they come to it, and their (Jannats) doors are opened for them and its (Jannats) keepers say to them (the inmates) peace be upon you and may you be blessed, enter it forever."*

Some are the keepers of Jahannum, *"Until they come to it (Jahannum), its doors are opened and the door-keepers says to them (the inmates of Jahannum), 'Did not a Rasool from amongst you come to you?'"*

Some are deputed with removing the souls, *"Say, 'The Angel of Death will remove the soul of those whom he is deputed with (their removal).'"*

Some are deputed with protecting mankind from harmful jinns and things, *"They (angels) protect him (man) from those (harmful) things."*

Some angels are deputed with recording the deeds of man, *"And indeed upon you are the protectors, Honoured Recorders (Kiraam and Kaatibeen), who know what you do."*

Some angels questions the dead in their graves, they are known as *Munkar and Nakeer*. Some are charged over the winds and others over sustenance.

In essence, the angels are deputed with various worldly and hereafter duties, which are distributed amongst them. Belief in the angels is a necessary part of the Deen, and disbelief in the is kufr.

There are four main angels

1. Hadhrat Jibraeel (alaihis salaam)- He used to bring the Messages to the Ambiyaa (alaihimus salaam). He was the actual one charged with delivering the *Wahi.*
2. Hadhrat Mikaeel (alaihis salaam)- He is chiefly charged with provision of the sustenance of the creation.
3. Hadhrat Israfeel (alaihis salaam)-He is charged with blowing the Trumpet on the Day of Qiyaamah.
4. Hadhrat Israeel (alaihis salaam)- He is charged with removing the souls of the creation.

According to the majority of the Ulama, Hadhrat Jibraeel (alaihis salaam) is the most honoured amongst the angels, and this is also borne out from numerous Ahaadith.

Note:

It is incorrect to regard the angels as mere natural forces and not as living beings. The mention made regarding them in the Qur`aan Majeed indicates them to be living beings.

1. When Hadhrat Zakariyyah (alaihis salaam) made dua for a child, then *"An (speaking) angel came close to him whilst he was engaged in Salaat, (and said to him), 'Indeed Allaah gives you glad tidings of Yahya who will testify for a Sign of Allaah (i.e. Hadhrat Isaa -alaihis salaam)."* [Surah Aale Imraan, 39]

2. *"All Praise for Allaah, who is the Creator of the heavens and the earth, Who has made the Angels His messengers, they are the winged ones, (some having) two wings, (some) three and (others) four."* [Surah Faatir, 1]

3. *"Did not the incident of the honoured guests of Ebrahim reach you? When they entered upon him and said, 'Salaam.' He replied, 'Salaam, strangers.' He then went to his household and came back with a fat (cooked) calf. He presented it to them (as a meal) and (when he perceived that were not eating), he said, 'Why don't you partake thereof.' He became apprehensive (fearful) of them. They told him, 'Do not fear!' They then gave him glad tidings of an intelligent child (which will soon be born to him). His (Ebrahim's -alaihis salaam), wife then came calling out aloud and striking her forehead, (saying, 'I am) An old, barren woman' (hence how can I conceive a child?). They (angels) said, 'That is the way your Rabb has decreed, indeed He is All-Wise, All-Knowing.' He (Hadhrat Ebrahim -alaihis salaam) asked them, 'What is your duty, O Messengers?' They said, 'We have been sent to an errant nation (the nation of Hadhrat Lut -alaihis salaam), to destroy them with stones of clay which have been marked, from your Rabb for the transgressing ones.'"* [Surah Zaariyaat, 24-34]

CHAPTER EIGHT

DISCUSSION ON THE DIVINE SCRIPTURES

Whatever Scriptures and Scrolls Allaah Ta`ala has revealed upon His Messengers are True and Haqq. It is Fardh that we bring Imaan in all of them. According to some narrations, the total number of Divine Scriptures and Scrolls that have been revealed amount to 104. Amongst these, 50 small books were revealed on Hadhrat Sheeth (alaihis salaam), 30 to Hadhrat Idrees (alaihis salaam), 10 to Hadhrat Ebrahim (alaihis salaam), and 10 to Hadhrat Aadam (alaihis salaam). Amongst the big Kitaabs are the Tauraat which was revealed to Hadhrat Moosa (alaihis salaam), the Injeel to Hadhrat Isaa (alaihis salaam), the Zaboor to Hadhrat Dawood (alaihis salaam) and the Qur`aan Majeed to our Nabi ρ.

Note:

1. Besides the Qur`aan Majeed, all the other Books of religion which are with the other nations are not authentic any more and hence belief in them (in their present forms) is not binding upon us. What we do accept and bring Imaan in is that whatever Allaah Ta`ala has revealed on His Ambiyaa (alaihimus salaam), all that is Haqq and true. However, what is in the hands of the Jews and Christians today is a changed man-made reconstruction of the originals. The Qur`aan Majeed bears testimony to all this interpolations. We do accept and believe in all those parts which the Qur`aan Majeed also speaks about.

"Amongst those who are Jews, they change the words from their places." [Surah Nisaa, 46]

"Woe unto those who write the Kitaab with their hands, and then say, 'This is from Allaah.' So that they may sell it for a meagre sum." [Surah Baqarah, 79]

2. The Qur`aan Majeed which is in our hands, today is completely unchanged and there is also **<u>no</u>** possibility of any change coming therein. In the Qur`aan Majeed, Allaah Ta`ala says, *"Indeed*

We have revealed the Thikr (Qur`aan Majeed) and We are its Protectors." [Surah Hajar, 9]

In another Aayat it is stated, *"Indeed those who have falsified the Thikr (Qur`aan Majeed) when it came to them, and it is indeed an honourable Kitaab, whereto no falsities will enter it from the front or behind. It is a revelation of the All-Wise, One worthy of all Praise."* [Surah Fussilat, 42]

Allaah Ta`ala has endowed the Qur`aan Majeed with a special quality and special protection which safeguards it from even the slightest interpolation and distortion. The Qur`aan Majeed is today just like the day it was revealed.

It is clear-cut kufr to accept that any change has been effected in the Qur`aan Majeed or to claim or propagate such blasphemy.

CHAPTER NINE

THE DISCUSSION ON JINNS

Jinnaat are also amongst the creation of Allaah Ta`ala which were created from fire long before man was created. It is stated in the Qur`aan Majeed, *"And Jinn (We have created) from before (man) from fire."* [Surah Hajar, 26]

The bodies of Jinn are also the like of clothing is to us. They can also change their form into different shapes. It is stated in the Ahaadith that they assume the shape (mostly) of snakes.

They, also (like man) depend on food and drink and they also have masculine and feminine gender and procreate.

They, also like man are bound to obey the Laws of Allaah Ta`ala. Shaitaan, who refused to prostrate before Hadhrat Aadam (alaihis salaam), is also a Jinn. It is stated in the Qur`aan Majeed, *"And when*

We said to the angels, 'Prostrate to Aadam!', they all prostrated, except Iblees. He was from amongst the Jinn and he disobeyed the Command of your Rabb." [Surah Kahaf, 50]

When Allaah Ta`ala asked Iblees the reason for his refusal after being ordered to do so, he replied, *"I am better than him (Hadhrat Aadam - alaihis salaam). You have created me from fire and You created him from clay."* [Surah A`raaf, 12]

Allaah Ta`ala said that the reason for his refusal was pride. *"He rebelled and was proud and he was amongst the Kaafireen."* [Surah Baqarah 34]

Due to his pride, he will never be prepared to repent. Allaah Ta`ala accepted his request to be granted respite until Qiyaamah, whereto he undertook to deviate man. He was granted respite because of Allaah Ta`ala's Wisdom, and the result of his actions are also clearly expressed in the Qur`aan Majeed, *"(Allaah Ta`ala) Told him, 'Get out from there (the heavens), disgraced and accursed! As for those who follow you from amongst them (mankind), I will most surely fill Jahannum with all of you."* [Surah A`raaf, 18]

The Jinns are also bound by Allaah Ta`ala's Commandments just like man is. They are also dependant on guidance for eternal salvation. Amongst are also Muslims, Kaafir, Fussaaq, etc. Their final abode will also be like man where the Muslim Jinns will enter Jannat and the Kaafir Jinns will enter Jahannum. They are also bound to follow the guidance and Message of the human Ambiyaa (alaihimus salaam). It is stated in the Qur`aan Majeed, *"And when We sent towards you (O Muhammad- sallAllaahu alayhi wasallam) a group of the jinns, (quietly) listening to the Qur`aan when they stood in the presence thereof, they said, 'Listen in silence!' And when it was finished, they returned to their people as warners. They said,' O people! Verily we have heard a Book sent down after Moosa, confirming what came before it, it guides to the truth and to a straight path. O our people! Respond to Allaah's Caller and believe*

in him. He (Allaah Ta`ala) will forgive you of your sins, and will save you from a painful punishment. And whosoever does not respond to Allaah's Caller, he cannot escape on earth, and there will be no protectors for him besides Allaah. Those are in manifest error.'" [Surah Ahqaaf, 29-32]

Allaah Ta`ala mentions regarding the kingship He granted to Hadhrat Sulaimaan (alaihis salaam), *"And We made subservient to him the winds, which blew at his behest. It blew softly wherever he willed. And also the shaitaan, (including) every kind of builder and diver, and also others bound in fetters."* [Surah Saad, 36-38]

Allaah Ta`ala also bestowed the jinnaats with more strength than man. They would extract the most valuable pearls for Hadhrat Sulaimaan (alaihis salaam) and construct huge carvings.

"They (jinns) worked for him (Hadhrat Sulaimaan -alaihis salaam), what he desired, (making) high rooms, images, basins as large as reservoirs, and cauldrons fixed (in their places)." [Surah Saba, 13]

Before the tribe of Saba came in the presence of Hadhrat Sulaimaan (alaihis salaam), he asked his courtiers who amongst them was able to bring the throne of the queen (Bilqees of Saba) to him, before their arrival. Then, *"A very powerful 'Ifreet amongst the jinn, said, 'I will bring it to you before you can stand up from your place, and I am most strong and trustworthy (in executing this task).'"*[Surah Naml, 39]

CHAPTER TEN

THE SIGNS OF QIYAAMAH

It has reached us by way of complete reliability and authenticity through the Qur`aan Majeed, the Ahaadith, all the Ambiyaa (alaihimus salaam), all the Sahaabah (radhiAllaahu anhum), and all the Ulama, past and present, that one day this world will come to an

end with the blowing of the Trumpet by Hadhrat Israfeel (alaihis salaam).

When Hadhrat Israfeel (alaihis salaam) blows the Trumpet, whatever is on the heavens and earth will be destroyed. After forty years, Hadhrat Israfeel (alaihis salaam) will once again blow the Trumpet and everything will once again be granted life. The first blowing is known as *Nafkha Imaatat (the blow of death)* and the second blowing is known as *Nafkha Ahyaa (the blow of life)*. This total annihilation of the entire universe and its being brought to life once again is known as Qiyaamah. The object of the Day of Qiyaamah is that those who accepted and followed the guidance shown by the Ambiyaa (alaihimus salaam) be granted their reward and compensated, and those who refuted and rejected this guidance be punished and those who committed oppression (on earth) be given retribution with a suitable punishment.

The Qur`aan Majeed and Ahaadith are replete with warnings regarding this pending event. It is Fardh and necessary that we bring Imaan in this. Allaah Ta`ala has not shown to anyone the exact date of this Day, but all the Ambiyaa (alaihimus salaam) have outlined the pending signs which foretell the impending time. Nabi ρ, through Divine Inspiration has indicated many signs which indicate the forthcoming Day. It is stated in the Qur`aan Majeed, *"Do they then await other than the Hour, -- and that it should come on them suddenly? But some of its portents have already come."*

There are two types of signs of Qiyaamah -- major and minor. The minor signs of Qiyaamah are those which began with the birth of Nabi ρ and end with the coming of Hadhrat Imaam Mahdi (alaihis salaam).

The major signs of Qiyaamah are those which will begin with the coming of Hadhrat Imaam Mahdi (alaihis salaam) and will end with the blowing of the Trumpet.

Discussion of the minor signs of Qiyaamah

The very first minor sign of Qiyaamah was the birth and demise of the Last of all Ambiyaa (alaihimus salaam), our beloved Nabi ρ. This is the reason why Nabi ρ was given the tile of *Nabius Saa`a (The Nabi of The Hour)* in the previous Scriptures. Because he will be the Nabi who will indicate the imperativeness of the Final Hour and Qiyaamah will take place on his Ummat.

Other signs are:

1. Knowledge will be lifted and ignorance will abound and increase.
2. Adultery, fornication and consumption of alcohol will increase.
3. Music, Musical instruments and singing and dancing girls will become very common.
4. Lies will spread.
5. People will disobey their mothers and obey their wives.
6. They will seat their friends close to them and disregard their father. They will prefer their friends over their fathers.
7. The rulers will regard the wealth of others as their own.
8. Trusts will be considered as spoils of war and betrayed.
9. Ignoramuses and unworthy people will be granted leadership and high posts.
10. The low and sinful persons will be made leaders of their tribes.
11. Modesty and shame will be taken away.
12. Oppression and rebellion will become the order of the day, etc., etc.

Besides these there are also many other signs of Qiyaamah, which are mentioned in the authentic Ahaadith. All of these are true and Haqq. Most, if not all of them have already been made manifest and have appeared already.

The major signs of Qiyaamah

Those signs which Nabi ρ has enumerated as the ones which will occur in very close proximity to Qiyaamah, include the appearance of Imaam Mahdi (alaihis salaam), the emergence of dajjaal and Ya`jooj, Ma`jooj, the descending of Hadhrat Isaa (alaihis salaam) from the heavens, the emergence of the speaking animal from the ground, etc., etc.

1. The appearance of Imaam Mahdi (alaihis salaam)

The first major sign of Qiyaamah will be the appearance of Imaam Mahdi (alaihis salaam).

The word, *Mahdi* literally means 'the one who is guided'. Hence, in this literal sense, every Aalim who has proper and correct knowledge will be called a *Mahdi*, in fact every true and rightly guided Muslim can be called a *Mahdi*. Nevertheless, that promised *Mahdi* who is mentioned in the Ahaadith and who is to appear before the advent of Qiyaamah is the title of a special person, who will be from the progeny of Hadhrat Faatimah (radhiAllaahu anha). His name will be Muhammad and his father's name will be Abdullah. He will resemble Nabi ρ. He will be a resident of Madinah Shareef. He will make his appearance in Makkah Mukarramah. The pious personages and *Abdaal* of Syria and Iraq will (be the first to) take ba`it at his hands. The treasures which are buried beneath the Kaabah Shareef will be exhumed by him and distributed amongst the Muslims. At first he will be the ruler of the Arabs and later on, that of the entire earth. He will fill the earth with peace and justice just as how it was previously filled with evil and oppression. He will rule in accordance to the Shariah if Nabi ρ. Dajjaal will emerge during the time of Imaam Mahdi (alaihis salaam). It will also be during his reign that Hadhrat Isaa (alaihis salaam) will descend from the heavens on the eastern Minaarat of the Musjid in Damascus, at the time of Asr Salaat. Hadhrat Isaa (alaihis salaam) will perform his Salaat behind Imaam

Mahdi (alaihis salaam). Imaam Mahdi (alaihis salaam) will wage war with the Christians and he will conquer Constantinople.

Note:

It is the belief of the Ahle Sunnat Wal Jamaat that Hadhrat Imaam Mahdi (alaihis salaam) will appear before Qiyaamah. This coming of Imaam Mahdi (alaihis salaam) has been mentioned in authentic Ahaadith and it is unanimously accepted in the Ummat. The coming of Imaam Mahdi (alaihis salaam) has been transmitted right from the era of the Sahaabah (radhiAllaahu anhum) until the present age through the reliable chains of narrators.

2. The emergence of dajjaal

The second major sign of Qiyaamah will be the emergence of dajjaal. This is established by authentic Ahaadith-e-Mutawaatirah and by consensus of the Ummat.

The word *dajjaal* is derived from the word '*dajal'*, which literally means to be a great liar, fraud and one who concocts lies and plots and confuses the Haqq with baatil. In this literal sense, every great liar can be called a dajjaal. However, the prophesied dajjaal whose mention is made in the Ahaadith is the title of a particular person who will emerge from amongst the kuffaar in close proximity to Qiyaamah. He will be from amongst the Jews and he will be called by the title *Maseeh*. The reason for this title is that he will be one-eyed and a *Maseeh* is one whose eyes were levelled by the stroke of his hand. One of his eyes will be protruding like a grape. The (Arabic) letters *kaaf, faa* and *raa* will be written between his eyes (on the forehead). His first appearance will be in the vicinity of Syria and Iraq, and he will lay claim to prophethood. He will then come to Isfahan, where 70 000 Jews will follow him. He will then lay claim to godhood and he will spread great mischief on earth. In order to test His servants, Allaah Ta`ala will allow all sorts of strange and miraculous things to occur at his hands. However, eventually he will

kill a man and after bringing him back to life, he will not be able to kill him again. This incident will make clear the falsity in his claim of godhood. In the first place, his being one-eyed is the greatest and most apparent sign of his not being divine. Secondly, the word *kufr* is written on his forehead and thirdly the act of killing is also within the means of ordinary man. Now his claim to godhood will be manifestly declared false, when he will no longer be able to kill a person. Also, the act of restoring life after death which he will be enacting, are also acts which will take place by the Order of Allaah Ta`ala as *Istidraaj* (granting respite), and as test for mankind.

When will the emergence of dajjaal take place?

After Imaam Mahdi (alaihis salaam) makes an appearance, he will wage war with the Christians. After he conquers Constantinople, he will return to Syria, and be stationed in Damascus. Whilst he will be occupied in the affairs of the Muslims, the news of the emergence of Dajjaal will reach him. Dajjaal with his army will be spreading mischief on earth. From Yemen he will make his way towards Makkah Mukarramah, but there he will find it protected by an army of angels. He will turn away from Makkah Mukarramah and make his way for Madinah Munawwarah, where he will find it guarded by angels. He will not be able to enter these two sacred places. And then when he is returning to Syria, Allaah Ta`ala will send Hadhrat Isaa (alaihis salaam) down from the heavens on the wings of two angels. Hadhrat Isaa (alaihis salaam) will descend on the eastern Minaarat of the Jaame Musjid in Damascus. Hadhrat Isaa (alaihis salaam) will destroy the accursed dajjaal. Details of this will follow in the next discussion.

3. The descension of Hadhrat Isaa Bin Maryam (alaihimus salaam)

The third major sign which will indicate the proximity of Qiyaamah will be the descension of Hadhrat Isaa (alaihis salaam) from the heavens and his killing of the accursed dajjaal. This we believe as

true and Haqq. This has been established in the Qur`aan Majeed, the Ahaadith-e-Mutawaatirah and the consensus of the Ummah. To accept this and bring Imaan therein is Fardh and necessary.

After the emergence of dajjaal, Hadhrat Imaam Mahdi (alaihis salaam) will be preparing for (Asr) Salaat in the Jaame Musjid in Damascus, when all of a sudden, Hadhrat Isaa (alaihis salaam) will descend from the heavens. His hands will be placed on the wings of two angels and he will descend on the eastern Minaarat of the Musjid. After performing their Salaat, he together with the assistance of Imaam Mahdi (alaihis salaam) will prepare to meet dajjaal.

The breath of Hadhrat Isaa (alaihis salaam) will be such that no kaafir will be able to withstand or endure it. As soon as his breath reaches a kaafir he (the kaafir) will perish and die. Dajjaal will disintegrate immediately upon seeing Hadhrat Isaa (alaihis salaam), just as how salt melts in water. Hadhrat Isaa (alaihis salaam) will pursue dajjaal and find him at a place called *Baab Lud*, where he will kill dajjaal with his spear. Hadhrat Isaa (alaihis salaam) will show the blood of dajjaal to the Muslims, whereafter the Muslim army will fight the army of dajjaal. Every Jew will be killed and just as the world was tainted by Jews and dajjaal, it will be free and pure from all of them.
Just as they laid claim to having murdered Hadhrat Isaa Bin (alaihimus salaam), Allaah Ta`ala will show them and they will witness with their own eyes that the same Hadhrat Isaa Bin Maryam (alaihimus salaam) will descend from the heavens and he was alive all the time, and he will come down and destroy them.

One of the wisdoms underlying the descension of Hadhrat Isaa (alaihis salaam), is that Allaah Ta`ala, owing to His Wisdom and Greatness, desired to save Hadhrat Isaa (alaihis salaam) from the evil of the Jews, hence He took him into the heavens and granted him respite there for a specific period of time. And since Hadhrat Isaa (alaihis salaam) was a human being, and no mortal human lives forever or dies in the heavens, therefore, after passing the specified period in the heavens, Allaah Ta`ala will send him back on earth to

complete his life-span and pass away as normal humans do. Allaah Ta`ala mentions in the Qur`aan Majeed, *"From it (earth) have We created you and in it will We return you and from it will We take you out another time."*

Another wisdom is that dajjaal who will be from the Jews, who were the arch enemies of Hadhrat Isaa (alaihis salaam), and Allaah Ta`ala saved Hadhrat Isaa (alaihis salaam) from the Jews, so He will send him back to kill the Jews, which will be a further disgrace and humiliation for them.

A third wisdom is that dajjaal will be a clear manifestation of kufr and with the Permission of Allaah Ta`ala he will be allowed to spread great mischief on earth. Opposed to this, the Ambiyaa (alaihimus salaam) are the manifestation of Islaam and the Haqq from Allaah Ta`ala. The actual defence of the Deen, by mankind, is aptly carried out by none other than the Ambiyaa (alaihimus salaam). This is one of the reasons why Allaah Ta`ala kept Hadhrat Isaa (alaihis salaam) alive so that he may finally descend and rid the world of this evil. Since dajjaal is the epitome and highest form of kufr manifestation on earth, a suitable and appropriate match had to sent to combat him.

The proofs of Hadhrat Isaa (alaihis salaam) being alive and not having been crucified

First proof:

It is stated in the Qur`aan Majeed, *"And because of their saying: We slew the Messiah Isaa son of Maryam, Allaah's messenger. They slew him not nor crucified, but it appeared so unto them;"*

Further on it is mentioned, *"They slew him not for certain, But Allaah took him up unto Himself. Allaah was ever Mighty, Wise."*

This much is certain that the Jews are the arch enemies of Hadhrat Isaa (alaihis salaam), and they connived to assassinate him, however,

they were unsuccessful in their plots and Allaah Ta`ala planned something else, and they were unable to crucify him.

It is incorrect to aver that he was ever even placed to hang on the crucifix. This is so because hanging on the cross means death and since Hadhrat Isaa (alaihis salaam) was never crucified (murdered) he was never even placed to hang on the crucifix.

Second proof

"There is not one of the People of the Scripture but will believe in him before his death, and on the Day of Resurrection he will be a witness against them."

Haafiz Ibn Katheer (rahmatullahi alaihi) writes in his Tafseer, *"The correct version is that both the pronouns (in the words 'Bihi' and 'Mautihi') refer to Hadhrat Isaa -alaihis salaam)."*
This leads credence to this fact that the Christians, although they believe in Hadhrat Isaa (alaihis salaam), nevertheless, this is of no benefit to them (for salvation in the Hereafter). Yes, this much can be said that if before the death of Hadhrat Isaa (alaihis salaam), they believe in him, i.e. after his descension if they accept him and thereby accept Islaam, this will be of great benefit to them, since they will be rectifying their beliefs.

It is ascertained from these two Aayats that neither was Hadhrat Isaa (alaihis salaam) crucified nor was he ever placed on the crucifix. Nevertheless, it was made to look as though he was crucified to those who harboured evil intention with him. There are those of the present Christians who also believe in the coming of Hadhrat Isaa (alaihis salaam) and that he is still alive.

The question now remains – Where is Hadhrat Isaa (alaihis salaam) at present?

Allaah Ta`ala said to Hadhrat Isaa (alaihis salaam),

اذ قال الله ياعيسى انّى متوفيك و رافعك الىّ (سورة آل عمران – 55)

"When Allaah said, 'O Isaa, indeed I am gathering you (taking you up bodily) and causing you to ascend unto Me." [Surah Aale Imraan, 55]

Since it has been established from the above texts that Hadhrat Isaa (alaihis salaam) was not crucified, it is clear that the meaning of the word *'Mutawaffeeka'* in the above Aayat does not mean 'death' rather in the Arabic terminology it would mean to take up completely (i.e. with body and soul).

Also, if the meaning of this word was to mean 'death', then what would the necessity or meaning be of the word *"Raafiooka Ilay-ya" (raise you to Me)*? The reason is that when a person dies a natural death or is murdered, then the souls of the pious, especially the Ambiyaa (alaihimus salaam) are granted very high stages, as it is. And then if this high stages are meant for Hadhrat Isaa (alaihis salaam), then there is no need to mention it since he was supposed to have been murdered (so it appeared!), and then also, what would be the need to mention the word *"Mutawaffeeka"*, which implies a natural death?

The Qur`aan Majeed explains clearly that Hadhrat Isaa (alaihis salaam) was raised up body and soul to the heavens. That is, he is alive in the heavens and will descend in close proximity to Qiyaamah.

There is complete and total unanimity of the Ummat of Nabi ρ on this issue. It is stated in Tafseer Jaamiul Bayaan, *"There is Ijma` (consensus) on this issue that indeed he (Hadhrat Isaa -alaihis salaam) is alive in the heavens. He will descend, kill dajjaal and assist the Deen."*

This same subject is dealt with somewhat detail in the Ahaadith:

1. There is a *Mursal* narration from Hadhrat Hasan Basri (rahmatullahi alaihi), where it is reported that Nabi ρ said to the Jews that Hadhrat Isaa (alaihis salaam) is not dead and that he will return to earth in close proximity to Qiyaamah.

2. Imaam Abu Dawood (rahmatullahi alaihi) records in his Sunan and Imaam Ahmad Ibn Hambal (rahmatullahi alaihi) reports in his Musnad a Hadith from Hadhrat Abu Hurairah (radhiAllaahu anhu) who says that Nabi ρ said that all the Ambiyaa (alaihimus salaam) are brothers of one father, and their mothers are different. That is, their Shariahs are different whereas the basic belief and principle/basis of Deen is common. Nabi ρ further said that he and Hadhrat Isaa (alaihis salaam) are the closest in eras and there is no prophet that came between the two of them. He will descend and when you see him you will recognise him to be of medium height, his complexion will be between red and white and he will have clothes of two colour cloth. his face with have this appearance as though water is trickling down although he will not have any outward wetness. He will break the crucifix and take away Jizyah. He will invite all to Islaam. During his era, Allaah Ta`ala will remove and efface all other religions, besides Islaam. Allaah Ta`ala will destroy Maseehud Dajjaal during his era. There will abound total peace and harmony during this time. Hadhrat Isaa (alaihis salaam) will remain on earth for a period of about 40 to 45 years, whereafter he will pass away. The Muslims will perform his Janaazah Salaat.

Now remains (explanation) of the Aayat,

وما محمّد الاّ رسولٌ قد خلت من قبله الرسل (سورة آل عمران – 144)

"And Muhammad is nought but a Rasool. Indeed many prophets have passed before him."

The word, *"Khalat"* literally means passing, i.e. they came to earth and passed on. This Aayat would also aptly apply to Hadhrat Isaa (alaihis salaam), because he also came to earth and passed his life (albeit one portion of it). It would be incorrect to translate this word as being 'died' or 'passed away'.

This is also corroborated by the above-mentioned proofs.

Similarly, it is stated in one Hadith, *"If Moosa and Isaa were alive..."*
Now in the Arabic language one word is used to describe two things. Like if one refers to both parents then one would use the word, *"Waalidayn"* or if one speaks of the sun and moon, one would say, *"Shamsayn"*. This does not necessarily mean that both these things are in one and the same condition. Therefore in the above Hadith when Nabi ρ used the word *"Hayy-yain"* it does not follow that since Hadhrat Moosa (alaihis salaam) had passed away so too had Hadhrat Isaa (alaihis salaam). This type of analogy is incorrect.

Hadhrat Isaa (alaihis salaam) will follow the Shariah of Nabi ρ after his descension

The reason is that every man and jinn that is to come right until Qiyaamah is bound to be subjected to and follow the Shariah of Nabi ρ. Our Nabi ρ was the Seal of all Prophets and it is Waajib for all to follow his Shariah since his coming abrogated all previous Shariahs.

This Deen is also the perfection of the previous Shariahs. This is the reason why Hadhrat Isaa (alaihis salaam) will have to follow the practices and injunctions of the Qur`aan Majeed and Sunnat of Nabi ρ. He will not follow the Injeel. Hadhrat Isaa (alaihis salaam) will still remain as a Nabi after his descension, because a Nabi is never unseated or loses his identity. His descension will not be that in the status of a Nabi, but rather he will be a governor, Mujaddid and follower of the Deen of Muhammad ρ. An example of this would like if a king of one country enters another country, then although he is still a king, nevertheless, he will be bound by the rules and laws of the resident king.

How will Hadhrat Isaa (alaihis salaam) have knowledge regarding the Shariah of Muhammad ρ?

There is no clarification on this in the Qur`aan Majeed or Ahaadith. Nevertheless, the Ulama have proffered some possibilities as being that prior to his descension Allaah Ta`ala will teach him the Shariah of our Nabi ρ or he will be divinely inspired with the relevant and correct knowledge.

Hadhrat Isaa ala and Imaam Mahdi (alaihis salaam) are two individual personalities

The Ahaadith which have been narrated regarding the appearance of Imaam Mahdi (alaihis salaam) and the descension of Hadhrat Isaa (alaihis salaam) make it as clear as daylight that these are two separate individuals and ***not*** one and the same person. Since the time of the Sahaabah (radhiAllaahu anhum) and the Tabieen (radhiAllaahu anhum) right until present times, no person has ever claimed these two personalities as being the same person. The reason being:

1. Hadhrat Isaa Bin Maryam (alaihis salaam) is a Nabi and a Rasool and Imaam Mahdi (alaihis salaam) is an Ummati and follower of Nabi ρ and he will not be a Nabi or Rasool.

2. Hadhrat Isaa (alaihis salaam) was born amongst the Bani Israeel without the medium of a father about 600 hundred years prior to Nabi ρ, whereas Imaam Mahdi (alaihis salaam) will be born in close proximity to Qiyaamah in Madinah Munawwarah. His father's name will be Abdullah.

3. Hadhrat Isaa (alaihis salaam) was an Israelite whereas Imaam Mahdi (alaihis salaam) is from the progeny of Hadhrat Faatimah Zuhra (radhiAllaahu anha).

An objection and its reply

It is reported in one narration, *"There will be no Mahdi except Isaa Bin Maryam"*. This Hadith appears to indicate that Hadhrat Isaa (alaihis salaam) and Imaam Mahdi are one and the same person.

Reply: The first point is that according to the Muhadditheen this narration is weak and without authenticity. This is recorded in Fat-hul Baari on page 358 of volume 6.

Secondly, this single narration conflicts with a multitude of other authentic narrations, which make it very obvious and clear that Hadhrat Isaa (alaihis salaam) and Imaam Mahdi (alaihis salaam) are two separate individuals.

A weak narration cannot be considered when in conflict with authentic *Mutawaatir* narrations.

4. The emergence of Yajooj and Majooj

Imaam Mahdi (alaihis salaam) will pass away some time after the descension of Hadhrat Isaa (alaihis salaam) and the destruction of dajjaal. Hadhrat Isaa (alaihis salaam) will perform the Janaazah of Imaam Mahdi (alaihis salaam). He will pass away in Baitul Maqdis and will be buried there. At the time of his demise, Imaam Mahdi (alaihis salaam) will be about 45, 48 or 49 years of age. After his demise, the administration and governing of the Muslim Ummat will be taken over by Hadhrat Isaa (alaihis salaam). A period of extreme peace and tranquillity will pass, when suddenly Allaah Ta`ala will send Wahi to Hadhrat Isaa (alaihis salaam), *"O Isaa, take the My servants to the Cave of Toor. I am releasing such a nation whose opposition none has the power to withstand."* This tribe will be the Yajooj and Majooj, who are from the progeny of Yafeeth Bin Nooh (alaihis salaam). Shah Dhul Qarnain imprisoned this tribe between two mountains with an extremely strong and sturdy steel barrier. This wall closed off their passage and they will only be able to break through just before Qiyaamah. This nation, after their breaking through will ravage the earth like a great swarm of locusts. They will

come from all sides and spread havoc and mayhem on the entire earth. Their coming is described in the Qur`aan Majeed in Surah Kahaf in the following way,
"Till, when he came between the two mountains, he found upon their either side a folk that scarcely could understand a saying. They said: 'O Dhul-Qarnain! Lo! Yajooj Majooj are spoiling the land. So may we pay you tribute on condition that you set a barrier between us and them?' He said: 'That wherein my Rabb has established me better (than your tribute). Do but help me with strength (of men), I will set between you and them a bank. Give me pieces of iron.' Till, when he had levelled up (the gap) between the cliffs, he said: 'Blow!' Till, when he had made it a fire, he said: 'Bring me molten copper to pour thereon.' And (Yajooj and Majooj) were not able to surmount, nor could they pierce (it). He said: 'This is a mercy from my Rabb; but when the promise of my Rabb comes to pass, He will lay it low. For the Promise of my Rabb is true."

At that time, Hadhrat Isaa (alaihis salaam) will go with his followers to the Cave of Toor. He will supplicate to Allaah Ta`ala to destroy Yojooj and Majooj. Allaah Ta`ala will then destroy Yajooj and Majooj with a plague, and they all perish. Allaah Ta`ala will then send long-necked birds, some of which will eat the bodies of Yajooj and Majooj and others will carry their bodies and dump it into the oceans. Thereafter heavy rains will come which will purify the stench left behind by these cretins. Thereafter again a period of peace and tranquillity will pass. Hadhrat Isaa (alaihis salaam) will pass away in Madinah Munawwarah after spending about 40-45 years on earth. Hadhrat Isaa (alaihis salaam) will depute a person by the name of 'Jahjaa' as his deputy and Khalifah. He will rule and govern with utmost diligence and justice, but during this time, evil and mischief will also start increasing.

5. The emergence of *Dukhaan* (a smoke)

After the demise of Jahjaa, there will be many other rulers, but evil, mischief and Fasaad will be ever on the increase. Evil will be to such

a great extent and in the east and west people who disbelieve in fate will be swallowed in the earth. During that time also there will be smoke which will descend from the sky and cover the entire earth. This smoke will make the people choke, and it will last for forty days. To the believers it will seem like a common cold whereas the kuffaar will fall unconscious. Some will be revived after two days and others after three. This smoke is mentioned in the Qur`aan Majeed, *“Await that day when a clear smoke descends from the sky which will envelop the people. This will be a painful punishment.”* [Surah Dukhaan, 10]

According to Hadhrat Abdullah Ibn Mas`ood (radhiAllaahu anhu) this smoke has already transpired. A very sever drought took place and the earth appeared to be like a smoke for the kuffaar. And Allaah Ta`ala knows best.

6. The rising of the sun in the west

One of the greatest signs of Qiyaamah is the rising of the sun from the west. Regarding this, it is stated in the Qur`aan Majeed, *“Wait they, indeed, for nothing less than that the angels should come unto them, or your Rabb should come, or there should come one of the portents from your Rabb?”*

The words *“one of the portents from your Rabb”*, refers to the rising of the sun from the west. It is stated in a Hadith that the night preceding the rising of the sun from the west will be a very long night. It will be so long that the people will begin to fear that a very severe calamity is about to befall them. People will become engaged in dua and *Istighfaar*, when suddenly the sun will rise from the west.

However, it will not have the usual brightness. It will be like how the sun is at the time of an eclipse. It will be very dim and it will only rise to the level of the time of Chaast Salaat (i.e. like mid-morning). It will then go and set and thereafter rise and set as per its usual habit. Every person on earth will witness this phenomenon. After this

incident occurs, no Imaan will be accepted of any kaafir and no repentance from any sinful Muslim. It is stated in the Qur`aan Majeed, *"In the day when one of the portents from their Rabb comes, its belief will avail naught a soul which theretofore believed not, nor in its belief earned good (by works)."*

It is stated in clear authentic Ahaadith recorded in Bukhari and Muslim Shareef that this Aayat refers to the rising of the sun from the west.

Note:

The rising of the sun from the west will spell the final and last moments of the universe. The blowing of the Trumpet will be the final straw which will remove the soul of the universe (so to speak). So, just as how a person's Imaan or Tawbah is not accepted at the last breath of life, so too will this not be accepted when universe is in its 'last breath'. At these last moments the unseen has become somewhat exposed and the reality has been discerned hence, Imaan and repentance at this last moment will be of no relevance or use. Imaan, in reality is belief in the unseen, hence when the unseen becomes apparent and 'seen', then there is no use in bringing Imaan at that stage.

Allaah Ta`ala will bring about the final moments of the universe in a spectacular way. The signs spelling the end will be clear and obvious and people will then realise that the warnings of the Ambiyaa (alaihimus salaam) were true and Haqq. To understand the reality and final moments of Qiyaamah, one needs only to recite two Surahs in the Qur`aan Majeed, and Insha-Allaah one will understand what is to come. Theses two Surahs are *Surah Ithas Samaa un Fatarat* and *Surah Ithas Shamsu Kuwwirat*.

7. The appearance of the animal from the ground

The appearance of a strange animal which will emerge from the ground is also another great sign of Qiyaamah. This has been established from the text of the Qur`aan Majeed, *"And when the word is fulfilled concerning them, We shall bring forth a beast of the earth to speak unto them because mankind had not faith in Our revelations."*

The same day when the sun rises from the west, will be the day this strange animal emerges from the ground. This animal will emerge from a cave called *Safa* which is situated in a mountain in Makkah Mukarramah. Just as how the camel emerged from the rock during the time of Hadhrat Saalih (alaihis salaam), will this strange-looking animal emerge from the mountain and it will speak to the people and tell them about the forthcoming Day of Qiyaamah. It will place an illuminated sign on the faces of the believers which will make their faces shine and it will place a seal between the eyes of the non-believers, which will make their faces black. This will be the beginning of the distinguishing between the believers and unbelievers. The final distinguishing will be at the Reckoning.

8. The blowing of a cold wind

Not long after the emergence of this strange animal a cold wind will blow which will render all believers dead. It will reach every believer even if he may be secluded in the remotest cave. This will now render every believer dead whereafter only evil will exist on earth. There will no more be any distinguishment between good and evil. (This has been reported in Muslim Shareef).

9. The rule of the Abyssinians and their digging up of the Kaabah

Thereafter, the Kuffaar Abyssinians will rule the earth. Oppression and strife will become common and modesty and shame will be completely effaced from earth. People will copulate in the streets in full view like animals. They will demolish the Kaabah Shareef brick

by brick. It is stated in a Hadith, *"The treasures of the Kaabah will be taken out by none other than a thin-legged Abyssinians."*

10. The emergence of the fire

The final portent of Qiyaamah will be a great fire which will start from the centre of Aden (in Yemen) and it will drive the people to Syria, where their resurrection will take place (i.e. when the souls are resurrected on Qiyaamah, they will all be gathered on a plain which will resemble this place). This fire will follow the people incessantly and will not leave them at peace. When night dawns and the people tire of running and stop for a break the fire will also stop (chasing them). At dawn, the fire will once again 'rouse' the people and start chasing them until they reach Syria. Upon reaching Syria, the fire will disappear. There is a narration in Saheeh Muslim by Hadhrat Huzaifah (radhiAllaahu anhu) where in ten signs of Qiyaamah are mentioned and this is the last sign mentioned therein – *"A fire which will emerge from Yemen, and will herd people to their (place of) resurrection."*

Thereafter a period of peace will pass, in which idol-worship and kufr will increase and become widespread. There will be none left on earth who will take the Name of Allaah Ta`ala. At this time Qiyaamah will occur and Hadhrat Israfeel (alaihis salaam) will be instructed to blow the Trumpet.

Note:

In most Ahaadith the emergence of the fire is mentioned as the last portent of Qiyaamah. However, there is a Hadith in Bukhari Shareef wherein it is stated that the first sign of Qiyaamah will be a fire that will herd the people from the east to the west. A suitable correlation between these narrations is that in relation to the other signs of Qiyaamah this will be the last sign, but this will be the first sign whereafter Qiyaamah will dawn. After this portent, nothing will be

left on earth, in fact immediately thereafter, the Trumpet will be blown. This will be the first depicting the actual Day of Qiyaamah.

CHAPTER ELEVEN

THE PUNISHMENT OR TRANQUILLITY IN THE GRAVE AND THE QUESTIONING OF THE ANGELS ARE ALL HAQQ

1. It is stated in Surah Mu`min, *"So Allaah warded off from him the evils which they plotted, while a dreadful doom encompassed Firoun's folk. The Fire; they are exposed to it morning and evening; and on the day when the Hour comes (it is said): Cause Firoun's folk to enter the most awful doom."*

It is clearly understood from this Aayat that Firoun and his people are exposed to The Fire even before the Day of Qiyaamah. They are presently being punished. This is the punishment of *Barzakh* (grave).

2. It is stated in Surah Nooh, *"Because of their sins they were drowned, then made to enter a Fire."*

a). In the words *"Then made to enter"* the Arabic letter *'faa'* is used which denotes an immediate follow on. This means that immediately after they were drowned they entered the Fire.

b). The words used imply past tense in the Arabic grammar. This means that these people already entered a Fire and are presently being punished.

3. Regarding the punishment or tranquillity in the grave there are numerous authentic *Mutawaatir* Ahaadith narrated from many Sahaabah (radhiAllaahu anhum), for example, Hadhrat Umar Bin Khattaab, Uthmaan Bin Affaan, Zaid Bin Thaabit, Anas Bin Maalik, Baraa Bin Aa`zib, Tameem Daari, Thaubaan, Jaabir Bin Abdillaah, Huzaifah, Ubaadah Bin Saamit, Abdullah Bin Rawaaha, Abdullah

Bin Abbaas, Abdullah Bin Umar, Abdullah Bin Mas`ood, Amar Bin Aas, Ma`aaz Bin Jabal, Abu Umaamah, Abu Darda, Abu Hurairah and Aishah (radhiAllaahu anhum ajmaeen). And then from them countless of persons transmitted it.

Amongst the Ahaadith are, *"It has been reported from Hadhrat Anas (radhiAllaahu anhu) that Nabi ρ said, 'When the servant of Allaah is placed in the grave and his companions turn away (i.e. go back after burying him), then he hears their footsteps. Two angels then come to him, and they sit by his side and ask him what he says about this person Muhammad. If he (the deceased) was a believer he will reply, 'I bear witness that he is the servant of Allaah and His messenger.' It will then be said to him, 'Look at your place in The Fire, which indeed Allaah has replaced for you with a place in Jannat. This person will see both the places. However, if he (the deceased) was a kaafir or a Munaafiq and it will be asked of him what he says about this person, Muhammad, he will reply, 'I do not know! I used to say what the people would say.' It will then be said to him, 'You do not know and you did not read (about him)!' They will then strike him with an iron rod, a severe strike. He will let out such a loud scream that everything close to him will hear the sound except man and jinn.'"* [Bukhari and Muslim]

"It has been reported from Hadhrat Zaid Bin Thaabit (radhiAllaahu anhu) that when Nabi ρ was in the orchard of Banu Najjaar riding on his mule and they were accompanying him, when suddenly Nabi's ρ mule bolted and almost threw him off. Close by there were about five or six graves. Nabi ρ then enquired regarding the inmates of those graves. Someone replied that he knew who the inmates were. Nabi ρ then asked when they passed away. The person replied that they died as mushriks (non-believers). Nabi ρ then said that these people were being punished in their graves. He also said, 'If it were not for the fear that you people would not bury your dead, I would have made dua to Allaah to allow you to listen to the punishment in the grave.'" [Muslim Shareef]

"It has been reported from Hadhrat Ibn Abbaas (radhiAllaahu anhu) that Nabi ρ passed by two graves. Nabi ρ said, 'Indeed these two (inmates of these graves) are being punished, and they are not being punished for major sins. The one is being punished for not being cautious about urine splashes (at the time of relieving himself) and the other for carrying tales.'" [Bukhari and Muslim Shareefs]

Note:

- Wherever mention is made of the inmates of graves being punished or in peace, it refers to the place where a person is buried, or to the place where the body or pieces of the body lies. Regardless of whether the body is whole or in pieces and scattered all over. This applies regardless of whether the body is in its original form or cremated or whether the body is in water or on land or whether it is in the stomach of a wild beast or still in one piece or even if only one cell of the body remains.

- After a person passes away, then his soul is transported to its specific station, and from that place a connection between it and the physical body is established. Whatever punishment or peace is inflicted or felt by the physical body, even in only one cell of it, this is fully felt and discerned by the soul.

- We are living in a physical and discernable universe. Notwithstanding this we are able to experience the realm of dreams which is not a physical one. A person in a dream can see and experience all sorts of different feelings and experiences, and yet a person sitting right next to him cannot feel or see anything. So, besides this physical realm of ours which we know as the universe, there is another realm which is known as the *Aalam-e-Barzakh*. Just like how a person in this physical real world is transported into the realm of dreams which is in another sphere and realm altogether, similarly the dead although their physical bodies are still in

this physical world their souls are transported into the realm of the dead (*Aalam-e-Barzakh*). Just as how the sleeping person's body is next to us and we cannot feel or know what he is experiencing (in the dreams-world), so too are those alive who have the dead bodies close by them cannot feel and discern the experiences felt by the dead. Yes, if Allaah Ta`ala wills that someone hear and see the punishments in the grave then it will be possible. Like how animals can hear the screams of the dead. If a person is consumed by an animal and the punishment is meted out on the cells which are in the animal system, then the animal is not affected thereby.

- Some dead persons, besides their physical bodies and limbs (which they had in the world) are also given other bodies and forms. Punishment or tranquillity is meted out on these forms as well. It is reported in the Ahaadith that the soul whilst it is at its station, it connected to both theses bodies and forms. *"It has been reported from Hadhrat Abu Hurairah (radhiAllaahu anhu) that Nabi* ρ *said, 'On the night of Mi`raaj I came by a group of people whose stomachs were huge like houses. In their stomachs were snakes which could be seen from the outside. I asked, 'O Jibraeel, who are these people?' He replied, 'They are the ones who consumed interest.'"* [Ahmad/Ibn Majah/Mishkaat]

- It is stated in the Hadith that animals hear the sounds in the graves, and that Nabi's ρ mule bolted when he passed by the graves. The question may arise in the mind -- Why is it then we do not see animals behaving odd nearby the graves of kuffaar? The reply to this is that it is stated in the Hadith that animals hear the sound. This occurs when the scream is of a very loud pitch and the sound reaches their ears. They do not hear the sounds all the time as it does not occur to them. Another point is that in the Hadith a lesson was to be taught to mankind, hence in this particular instance the sound reached the ears of that animal. [*Another point to remember is that*

just as animals usually become accustomed to loud and other disturbing sounds around them and are not fazed by it, so too are they accustomed to the sounds they hear from the graves, hence they do not always show surprise. Also, if they were to always bolt and/show unusual concern by the gravesides, it would become clear to man that there is something strange at the gravesides, and this would be just like the Aalam-e-Barzakh becoming apparent to man -- Imaan is to believe in the unseen. Another point would also be that if animals were always to show that they hear punishment in the grave, then it would become obvious to all those living, as to who exactly in their graves are being punished and who are not. This would inadvertently lead to bad thoughts being harboured about the dead, which is undesirable – Translators Note]

CHAPTER TWELVE

BELIEFS CONCERNING THE REALM OF THE HEREAFTER (Aakhirah)

The Day of Qiyaamah is Haqq and true and it will most certainly dawn. On that Day, Hadhrat Israfeel (alaihis salaam) will blow the Trumpet on the order of Allaah Ta`ala and the entire universe will be destroyed. The sky will split, the stars will fall and the mountains will break up into small pieces and particles. The Trumpet is a bugle shaped object which is blown by it being placed on the mouth of Hadhrat Israfeel (alaihis salaam). Its sound is so high pitched and deafening that it will cause the destruction of the entire universe. The Trumpet will be blown for a second time whereafter all living things will once again be resurrected. This first blowing is called *Nafkha Amaatat* and the second, *Nafkha Ahyaa.* There will be a duration of 40 years between the two blowings. From the *Nafkha Amaatat* right upto the time when entrance into Jannat and Jahannum takes place is called ‘Qiyaamah’.

Qiyaamah will begin with the first blowing which will result in the entire universe being destroyed, and all living beings will die. This is mentioned in the Qur`aan Majeed, *"And on The Day when the Trumpet will be blown, everything that is in the heavens and earth will tremble, except whom Allaah wishes."*
In another Aayat it is stated, *"And the Trumpet will be blown and whoever is in the heavens and whoever is on earth, will become unconscious (and those who have life will die), except those who Allaah wishes (like Hadhrat Jibraeel, Mikaeel, Israfeel, Malakul Maut (alaihimus salaam) and those who carry the Arsh, etc.) ."* [Surah Zumar, 68]

After forty years the Trumpet will again be blown and this second blowing will cause the dead to rise from their graves. As it is stated in the following Aayat, *"Then it will be blown a second time, and suddenly they will be standing, looking at each other."* [Surah Zumar, 68]

"And the Trumpet will be blown (a second time) and they will rise from their graves running to their Rabb." (Surah Yaasin, 51)

How will Qiyaamah commence?

The people in the world will be engaged in their usual chores, and there will not be a single soul left on earth that will take the Name of Allaah Ta`ala. It will be the Day of Jumuah, the tenth of Muharram, when suddenly, early in the morning, a very light sound will be heard by the people. It will gradually increase to a high pitch which will cause all of them to die and their souls will become unconscious. The heavens and the earth will split asunder, etc. etc. Then the Trumpet will be blown a second time and all living souls will be resurrected.

Qiyaamah is Haqq

That same Allaah Rabbul Izzat who has created everything from absolutely nothing and thereafter destroys it to nothing, has the

Power and Ability to recreate everything for second time. *"He is The One, Who created the creation, and then He will repeat it (the creation), and this is even simpler for Him."* [Surah Room, 27]

"As We have created the first creation, We will repeat it. This is our Pledge, and indeed We will most certainly fulfil it." (Surah Ambiyaa, 104)

"And indeed the Hour is coming, there is no doubt in it. And indeed Allaah will resurrect whoever is in the graves." (Surah Hajj, 7)

The proof of resurrection

The Qur`aan Majeed is replete with proof of resurrection. It is stated in the following ways,

1. *"Have they not seen that Allaah, Who created the heavens and the earth and was not wearied by their creation, is Able to give life to the dead? Aye, He verily is Able to do all things."* [Surah Ahqaaf, 33]

2. *"And he has coined for Us a similitude, and has forgotten the fact of his creation, saying: 'Who will revive these bones when they have rotted away?' Say: 'He will revive them Who produced them at the first, for He is Knower of every creation.'"* [Surah Yaasin, 78/79]

3. In one Aayat it is stated, *"O mankind! if ye are in doubt concerning the Resurrection, then lo! We have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless."* [Surah Hajj, 5]

4. In one place it is mentioned in the Qur`aan Majeed where Hadhrat Ebrahim (alaihis salaam) asked Allaah Ta`ala how the dead are brought back to life. [Surah Baqarah, 260] He requested that Allaah Ta`ala demonstrate this to him. Allaah Ta`ala told him to take four different types of birds and dissent them into pieces and place

mixed pieces of each bird on four different mountains and then he must go back and call out for them. The four birds came running back to him in their full previous form. This was to demonstrate how, on the Day of Qiyaamah, when bodies will be disintegrated and scattered apart, Allaah Ta`ala will bring it all back to life again.

5. At another juncture in the Qur`aan Majeed the incident regarding Hadhrat Uzair (alaihis salaam), or another Prophet, who wanted to know what will happen after death (i.e. regarding resurrection). Allaah Ta`ala let him lie dead for many years, and yet his body remained fresh and unspoilt, whereas the body of his conveyance (a donkey) decomposed. It was demonstrated to him that life and death were all in the Control of Allaah Ta`ala.

6. In the same way, does the story which appears in the Qur`aan Majeed about the Companions of the Cave (*As-haab-e-Kahaf*), who slept for three hundred years, convey the message and meaning of what resurrection is all about. In this Surah Allaah Ta`ala says, *"And in like manner We disclosed them (to the people of the city) that they might know that the promise of Allaah is true, and that, as for the Hour, there is no doubt concerning it."* [Aayat 21] During that era there was a controversy regarding the Resurrection, where some believed in it whilst others refuted it. Allaah Ta`ala demonstrated to them that just as He is Able to maintain bodies for three hundred years, He is fully Able to restore lives centuries after they have died.

Refutation of the belief of reincarnation

The Hindus of India do not believe in the resurrection, but they believe in the strange concept of reincarnation, and they refute the Day of Qiyaamah. They claim that after death the soul transmigrates into another different form. They say that the souls of good people transforms into good forms whilst those of evil people transforms into dogs, cats, pigs, donkeys, etc. This is their concept of reincarnation.

Muslims say that this belief in reincarnation is completely asinine and illogical, because if a person is being punished for something then he must be aware of what and why he is being punished. Whereas according to their concept when a person (supposedly) comes in another form, then it knows not why it has come like this. It is obvious that if a person lives for many years in one town or city and then he moves to another place, he will relate to the people there about his previous place of residence. How can these Hindus explain why is it that a body which lived for so many years in its (supposed) previous life cannot now (in its new form) remember a single thing of its past (supposed) life. It is obvious that this person never was before in this world, and that this is the first time it is living.

The belief in the scaling of the deeds (reckoning)

On the Day of Qiyaamah deeds will be weighed. On that Day the deeds will be weighed so that man may know what his reward / punishment is to be. For this purpose, scales will be put in place. If a person's scales will be heavy it will mean that he is successful, whereas if a person's scales will be light it will be to his detriment.

It is stated in Surah A`raaf, *"The weighing on that day is the true (weighing). As for those whose scale is heavy, they are the successful. And as for those whose scale is light: those are they who lose their souls because they disbelieved Our revelations."* [8/9]

The Scales of Deeds will be a true (physical) Scale. It will have two pans and a centre. The one pan will be illuminated which will be for good deeds and the second pan will be black, which will be for evil deeds. Actual weighing will take place. The actual form and type of weighing that will take place is in the Knowledge of Allaah Ta`ala. For us is sufficient to believe in what we know.

The Great Intercession

After the second blowing of the Trumpet, Allaah Ta`ala will gather the entire creation on the Plains of resurrection for reckoning. That place will be called *Saahira*. This name is mentioned in the Qur`aan Majeed. The Plains where Allaah Ta`ala will gather people for the reckoning will not be the land of the earth (as we know it), in fact it will be another place. Allaah Ta`ala states in the Qur`aan Majeed, *"On that Day the earth will be changed to another land and the sky."* [Surah Ebrahim, 48]
The reckoning will take place on this new land, and a long period of time will pass with the people standing, prior to the actual reckoning starting. Everyone will be in a state of 'frenzy'. People will become tired and restless and they will approach Hadhrat Aadam (alaihis salaam) and ask him to intercede on their behalf to ask Allaah Ta`ala to begin the reckoning thereby putting an end to their present predicament. Hadhrat Aadam (alaihis salaam) will send them to Hadhrat Nooh (alaihis salaam), who will send them to Hadhrat Ebrahim (alaihis salaam) who will send them to Hadhrat Moosa (alaihis salaam) who will send them to Hadhrat Isaa (alaihis salaam).

Hadhrat Isaa (alaihis salaam) will say, *"Indeed, Muhammad, the Seal of all Prophets, is present today (therefore ask him to intercede)."*

Hadhrat Isaa (alaihis salaam) will then go with all the people to Nabi ρ and ask him to intercede on their behalf.

Our beloved Nabi ρ will then stand up for the intercession and implore Allaah Ta`ala to lift the severe conditions of that Day. This intercession is called the *Shafaa`at-e-Kubra* (the Great Intercession), and the station of Nabi ρ for this great occasion is called the *Maqaam-e-Mahmood*. As it is stated in the Qur`aan Majeed, *"Very soon your Rabb will place you on the Maqaam-e-Mahmood."* [Surah Bani Israeel, 79]

The distribution of the Books of Deeds

After Nabi ρ makes an intercession for the creation, the Books of Deeds of each person will be presented to him.

They will come flying and will either be given in the right hands or left hands. Thereafter each person will be instructed to read his Book of Deeds. *"Read your Book! Your soul will suffice as reckoner against yourself on this Day."* [Surah Israa, 14]

Then every soul will know that whatever he did in this world was recorded and now that it is presented to him.

After reading the Books of Deeds the Reckoning will commence

As soon as every person has read his/her Book of Deeds, then the actual reckoning will commence. As it is mentioned in the following Aayat,

وامّا من أُوتى كتابه بيمينه فسوف يحاسب حساباً يّسيراً (سورة انشقاق – 7-8)

"And however that person who is given his Book in his right hand, he will be given a light reckoning."

From this Aayat we learn that the reckoning will begin after the Books of Deeds are distributed.

The Testification and presence of Kiraam and Kaatibeen (Recording Angels) and the Ambiyaa (alaihimus salaam) at the time of reckoning

The Recording Angels and the Ambiyaa (alaihimus salaam) will be present at the time of reckoning and they will be as testifying witnesses, as is borne out by the following Aayat, *"And the Prophets and the witnesses are brought, and it is judged between them with truth, and they are not wronged."*

The Ambiyaa (alaihimus salaam) will testify that they had indeed delivered the Message and the people had refuted it. The kuffaar will

deny this claim of the Ambiyaa (alaihimus salaam). Allaah Ta`ala will then ask the Ambiyaa (alaihimus salaam) to present their proof.

At this juncture Nabi ρ and his Ummat will be called on to be witness for the previous Ambiyaa (alaihimus salaam). We will testify that the Ambiyaa (alaihimus salaam) had indeed delivered their Message of Guidance. This is stated in the Qur`aan Majeed, *"Thus We have appointed you a middle nation, that you may be witnesses against mankind, and that the Messenger may be a witness against you."* [Surah Baqarah, 143]

Kiraam and Kaatibeen will then present the Book of Deeds. When the kuffaar refute what is written therein, Allaah Ta`ala will make their limbs testify against them of what they used to do.
It is stated in the Qur`aan Majeed, *"On that Day, their tongues, hands and feet will testify against them of what they used to do. They will say to their skins, 'Why do you testify against us?' They (their limbs) will reply, 'Allaah has made us speak, He Who makes all things speak (i.e. we are speaking involuntarily).'"*
"Until they come (on the Day of Qiyaamah), their ears, eyes and skins will testify against them of that which they used to do."

In essence, after the testification of the Ambiyaa (alaihimus salaam) and Kiraam and Kaatibeen, their (kuffaar's) own limbs will testify against them. In this way the case against them will be tight and sealed.

The meaning of *Muhaasabah* (Reckoning)

The meaning of reckoning is that mankind will be made aware and reminded of whatever act they carried out on earth. They will be reckoned for every atom of an act. *"If (the deed) was the size of a mustard seed, it will be brought (and reckoned for)."*

After the kuffaar and Mushrikeen are reckoned with, they will be flung into Jahannum. The reckoning of the believers will be different.

Some of them will be easy and others hard. The Hadith exhorts the Muslims to make the following dua regularly, *"O Allaah Ta`ala, reckon me with an easy Reckoning."*

We also understand from the Hadith Shareef that some believers will enter Jannat without any reckoning. These will be the *Mutawakkileen* (those who have full trust and reliance in Allaah Ta`ala).

At the time of Reckoning, Allaah Ta`ala will address and speak to some of His special servants. There will be no interpreter or veil between them at that time. At first the kuffaar will not be spoken to at all. And if and when anything is said to them it will be done so in anger and harsh tones.

The belief regarding the Howd-e-Kauthar

It is stated in the Qur`aan Majeed,

انّا اعطيناك الكوثر

"Indeed We have granted you (O Muhammad - sallAllaahu alayhi wasallam) 'Kauthar'."

'Kauthar' includes all types of worldly and Deeni benefits, literal and figurative. Amongst those benefits is the *Howd-e-Kauthar*, which is a pond (in the Hereafter) wherefrom Nabi ρ will give his Ummat to drink. The mentioning of this Pond, according to some Muhadditheen, has been reported to the level of *Tawaatur*. According to some narrations it appears as though this Pond will be on the Plains of Resurrection and according to most others it will be in Jannat. An explanation of this is that the actual source of this water is in Jannat and it will be brought to the Plains of Resurrection and placed in the Pond. This river and Pond are both referred to as *Kauthar*.

On the Day of Qiyaamah, every Nabi will be granted a pond in accordance to his status and rank. When the people arise from their

graves then they will all be thirsty. Every Nabi will give his pious Ummatis a drink from that pond of his.

There is a difference of opinion amongst the Ulama as to whether the drinking from this Pond will take place before the Reckoning of after the crossing over of the *Pul Siraat*. However, it appears that some will get a drink of that water immediately after their resurrection, others only after a while, others after crossing over the *Pul Siraat* and others after gaining reprieve from Jahannum and before entrance into Jannat. It is also possible that people will get a drink of this water at all these junctures.

Pul Siraat

1. It is reported from Hadhrat Abu Sa`eed Khudri (radhiAllaahu anhu) that Nabi ρ said, *"And then a bridge will be placed over Jahannum, and consent for intercession will be granted. All of them (Ambiyaa - alaihimus salaam) will say, 'O Allaah! Keep them safe, keep them safe (i.e. all those about to cross the Bridge)'. The believers will cross over like the blink of an eyelid or (others) like lightning or (others) like the wind or (others) like birds or (others) like pedigreed horses or (others) like camels. So some will be totally saved, and some will be harmed by the pikes and thorns of Jahannum (by floundering over) and others will fall into Jahannum."*

2. Hadhrat Abu Hurairah (radhiAllaahu anhu) reports that Nabi ρ said, *"A bridge will be placed over the two edges of Jahannum. I will be the first from amongst the Prophets to cross over and my Ummat the first of the Ummats. None will speak on that Day except the Prophets, and they will (only) be saying, 'O Allaah! Save them, save them.' Over Jahannum will be hooks like the thorns of the 'Sa`daan' tree. None knows their size except Allaah. It will grip on the people in accordance to their actions."* [Bukhari and Muslim]

Note:

- The crossing over the *Pul Siraat* is symbolic of treading the *Siraatul Mustaqeem* (Straight Path). Those who tread correctly on the *Siraatul Mustaqeem* in this world will pass easily over the *Pul Siraat* on the Day of Qiyaamah. And those whose feet slip in this world will also slip in the Hereafter.
- The path of the *Pul Siraat* is a real and true one (i.e. it is not an imaginary or figurative thing). It will be seen and felt by all of us on the Day of Qiyaamah. All true religions testify to this event, and all Ambiyaa (alaihimus salaam) informed their respective Ummats regarding this. The Seal of all Prophets (sallAllaahu alayhi wasallam) informed his Ummat of this forthcoming event in clear and unambiguous terms, which leaves no scope for any interpretation or doubt.

CHAPTER THIRTEEN

THE BELIEF REGARDING THE INTERCESSION

"It has been reported from Hadhrat Abu Hurairah (radhiAllaahu anhu) who said, 'When the Aayat, 'And warn your close family' was revealed, then Nabi ρ called together his family and said to them, 'O children of Ka`ab Bin Lawa, save your souls from The Fire. I will not be able to save you (from any punishment) from Allaah. O Bani Murra Bin Ka`ab! Save yourselves from The Fire. I will not be of any help to you against Allaah ('s punishment). O Bani Abdis Shams! Save yourselves from The Fire! Indeed I cannot save you from Allaah ('s punishment). O Bani Abde Munaaf! Save yourselves from The Fire! Indeed I cannot save you from Allaah ('s punishment). O Bani Haashim! Save yourselves from The Fire! Indeed I cannot save you from Allaah ('s punishment). O Bani Abdul Muttallib! Save yourselves from The Fire! Indeed I cannot save you from Allaah ('s punishment). O Faatimah! Save yourself from the Fire. Ask of me whatever you wish of my wealth (but) I cannot aid you against Allaah ('s punishment)." [Bukhari and Muslims Shareefs]

Many people who may have pious elders and family members rely on them for their salvation and reliance results in their distancing themselves from Allaah Ta`ala. It is for this reason that Allaah Ta`ala warned Nabi ρ to inform his family members and make them aware of the fact that even him (as the best of mankind) will not be able to aid them against Allaah Ta`ala's punishment. He informed them, addressing each one of them, even his most beloved and closest daughter, Hadhrat Faatimah (radhiAllaahu anhu), that they have to save themselves and that he cannot assist them against Allaah Ta`ala's punishment. He said that if his daughter asked of his wealth, over which he has control, then she may ask for that, but he has no control over Allaah Ta`ala's matters, hence they should not rely on family ties against the punishment of Allaah Ta`ala. Each one should prepare for his/her own hereafter. Every person should concentrate on saving himself/herself from the Fire of Jahannum and strive on pleasing Allaah Rabbul Izzat and not rely on others for that.

"Hadhrat Jubair Bin Mut`im (radhiAllaahu anhu) reports that a Bedouin came to Nabi ρ and said, 'The people are suffering, children are starving, wealth has diminished and the animals have been destroyed. Please supplicate to Allaah Ta`ala for rain for us. We desire to make you our intercessor.' Nabi ρ said, 'Subhanallaah, SubhaanAllaah!' Nabi ρ continued praising Allaah Ta`ala to such an extent that its effect was seen on the faces of Sahaabah (radhiAllaahu anhum). He then said, 'Imbecile! Allaah is Most High and there can be no intercessor (worthy) for Him. He is greater than all. Woe be to you! Do you know who Allaah is? Indeed His Arsh is above the heavens' he made his hands like a dome…" [Abu Dawood]

There was a drought in Arabia at that time and the conditions were deteriorating. A Bedouin came to Nabi ρ and related to him the bad conditions of the people and asked him ρ to supplicate for rain. He also asked Nabi ρ to intercede to Allaah Ta`ala. This statement made Nabi ρ very fearful and he began to hymn the praises of Allaah Ta`ala so much that the greatness of Allaah Ta`ala could be discerned

on the faces of the Sahaabah (radhiAllaahu anhum) who were around him ρ. Nabi ρ then explained to this person that the choice is in the Control of Allaah Ta`ala and if He wishes to accept the intercession of anyone then it is purely through His Mercy. When it is said that we have come to the Nabi of Allaah as an intercessor, then it is as though the choice is with the Nabi, whereas this is not the case and the choice of change lies only with Allaah Ta`ala. Nabi ρ taught him never to say such words again. Allaah Ta`ala is Most High and Independent of everyone, even His Ambiyaa (alaihimus salaam). Allaah Ta`ala's Arsh encompasses the entire universe like a dome, and notwithstanding His Arsh being so gigantic, even that is nowhere near His Greatness and Grandeur. No creation can ever comprehend His Greatness.

There is a common practice amongst some (ignorant) people who say, *"O Sheikh Abdul Qadir Jailaani, For Allaah's Sake, fulfil our needs!"* This is *shirk* and disrespectful. If someone says that although the words used appear disrespectful, nevertheless, something else is meant (other than what it appears). It should be said to him that this in itself is disrespectful since the Being of Allaah Ta`ala is very Great and there is no need for such types of insinuations.

The reality of intercession

Many persons forget the real import and meaning of intercession when it comes to seeking the mediation of Ambiyaa (alaihimus salaam) and the pious people. In this world there are different types of mediation and intercession. For example, if a thief is brought before a king and a punishment is prescribed for his crime. And then some noble person intercedes to the king on behalf of the thief. Now, this intercessor is one who will exercise some sort of pressure, albeit not obvious, on the king in order for the king to pardon the thief. The king in turn, realises that this noble person (who is interceding) is someone whom he (the king) relies on for some work of his and to assist in administering his kingdom. So in order not to upset this noble, the king may give in and pardon the thief. This type of

intercession is known as *Shafaa`at-e-Wajaa-hat,* i.e. the intercession was accepted on account of the intercessor's status, honour and rank.

This type of intercession insofar as Allaah Ta`ala is concerned is absolutely not possible and fathomable. Any person who regards anyone to be such an intercessor in front of Allaah Ta`ala is a Mushrik and a total ignoramus. Such a person has not recognised the Greatness and Loftiness of Allaah Rabbul Izzat. This Great Being can, by the mere utterance of *"Kun" (Be)*, recreate millions Prophets, Walis, Jinns, angels, Jibraeels and Muhammad's (sallAllaahu alayhi wasallam). At His mere Will and Behest He can create another million universes and destroy everything to smithereens. Everything is created by His mere intention. He requires no materials or tools. If all of mankind and jinn from the time of Hadhrat Aadam (alaihis salaam) right upto the last person become pious and immaculate like Hadhrat Jibraeel (alaihis salaam) or the Ambiyaa (alaihimus salaam), it will not increase His Grandeur the slightest bit and if all were to become the worst of shaitaans, then too it will not decrease His Grandeur to the least bit. He is the King of all kings.

Another type of intercession is when some beloved of the king, like his daughter or wife, has to intercede on behalf of a thief and asks for a reprieve. The king pardons the thief so as not to displease his beloved. Such an intercession is called *Shafaa`at-e-Muhabbat*. The king, on account of his love for the intercessor is constrained to accept the intercession so as not to upset his beloved which (if his beloved is upset) will ultimately leave him sad. Such an intercession is also never acceptable with regard to Allaah Ta`ala. If anyone regards any Wali or Nabi to be such in front of Allaah Ta`ala, then he too is a Mushrik and an ignoramus. Regardless of what title Allaah Ta`ala may have bestowed on His special servants, like *Habeeb, Kaleem, Roohullaah,* etc. They all are, after all, His slaves and servants. Each one of them have their place which they cannot surpass.

The third type of intercession is when a person has been proven to have stolen, however, it is established that this is not his trade or his au fait, rather some difficulty or adverse condition has constrained him to steal. Out of pure shame he lowers his head and is truly repentant. His day and night passes in fear of the impending punishment. He knows full well and acknowledges that he deserves the punishment. He does not run away from the king to seek refuge of some noble. The king also feels pity on him and wishes to pardon him, but this should not send a wrong message to the masses that punishment for such a crime is waived. That prescribed law has to be upheld and practiced. This indication of the king is picked up by one of his courtiers and he stands up in intercession of the thief. The king, making it appear as though it is the intercession that affected him, pardons the thief. The courtier did not intercede because the thief was his friend or family or because he sought refuge in him. He merely interceded on account of it being the desire and indication of the king that he do so. Such an intercession is called *Shafaa`at-e-Ezin*, i.e. an intercession which has been consented to and indicated towards.

Such an intercession is acceptable in the Court of Allaah Ta`ala. When intercession is referred to in the Qur`aan Majeed of any Prophet or pious person, this is the type which is being referred to. It is the bounden duty of mankind that he always call upon only Allaah Ta`ala, when he needs anything. He should only repent to Him. Only He should be regarded as one's Helper and Saviour. Because our Rabb is the One Who Forgives the most and is Most Merciful. Through His Mercy and Grace He forgives and overlooks all our sins and shortcomings. Whoever He desires, He will make that person an intercessor for us.

It is established from the Qur`aan Majeed that there will be intercession on the Day of Qiyaamah.

1. *"On that Day no intercession will avail save (that of) him unto whom the Beneficent has given leave and whose He accepts"* [Surah Taahaa, 109]

2. *“And no intercession will be beneficial by Him, except whom He consents to.”* [Surah Saba, 23]

3. *“Who is he who will (dare) intercede by Him, except with His permission.”* [Surah Baqarah, 255]

If one reflects over these Aayaat then it will be realised that there will be intercession on the Day of Qiyaamah. If there was to be no intercession on the Day of Qiyaamah or it was not to be accepted, then what would be the need for mentioning the exclusions in the above stated Aayaat? Nothing that is mentioned in the Qur`aan Majeed is superfluous. Hence we deduce that there will be intercession on the Day of Qiyaamah. This is also borne out by the following Aayat, *“They will have no power of intercession, save him who has made a covenant with his Rabb.”* [Surah Maryam, 87]

For whom will there be no intercession?

“There will not be for the Zaalimeen any helper or intercessor whose intercession will be beneficial.” [Surah Mu`min, 18]

In this Aayat, the word *“Zaalimeen”* refers to the disbelievers (kuffaar and Mushrikeen), as is borne out by the following Aayat,

“Indeed shirk is a great zulm.”

The conditions and procedures of Intercession

It is mentioned in the Qur`aan Majeed regarding the kuffaar and Mushrikeen, *“And they worship, (others) besides Allaah, that which does not harm them or benefit them and they say these are our intercessors by Allaah.”* [Surah Yunus, 18]

In Surah Zumar, Allaah Ta`ala says, *“Or choose they intercessors other than Allaah? Say: ‘What! Even though they have power over*

nothing and have no intelligence?' Say: 'Unto Allaah belongs all intercession." [43/44]

If the Mushrikeen argue that the actual intercessor for them is not the stones that they worship, rather it is the personage that the idol symbolises, and that was (once) a live and powerful being. Even then it will be said to them that total and complete choice lies with Allaah Ta`ala alone.

From the aforegoing discussion it is clear that intercession will only take place with the consent of Allaah Ta`ala. There are two conditions for this consent, one is that the intercessor must be one who is worthy and appointed by Allaah Ta`ala and secondly, the one on whose behalf the intercession is being done must be worthy and liable for Allaah Ta`ala's forgiveness.
From this we also glean this information that in those Aayaat where intercession is being negated, like, *"O you who believe! Spend of that wherewith We have provided you lest a day come when there will be no trafficking, nor friendship, nor intercession"* [Surah Baqarah, 254], is meant those intercessions where the consent of Allaah Ta`ala is not granted.

Note:

It should be understood that Nabi ρ will be granted a few opportunities to intercede. The first will be as explained earlier, and this one is known as *Shafaa`at-e-Kubra*. This will take place on the station of *Maqaam-e-Mahmood*, which will be granted to Nabi ρ by Allaah Ta`ala. This intercession will be for the lightening of the Day of Qiyaamah and for the Reckoning to begin.

The second Intercession will be for the easiness of the Reckoning and for entry into Jannat without reckoning.

The third Intercession will be in the favour of those sinners who have already been ordered to enter Jahannum and to grant them reprieve and entrance into Jannat.

The fourth Intercession will be for the reprieve and pardon of those who have already been placed in Jahannum and for them to be removed therefrom.

The fifth Intercession will be for the bestowing of higher stages for some believers. So that they may be granted higher stages in Jannat.

These are the five types of Intercessions which will take place in the hereafter and they have all been established from the Ahaadith and are all Haqq.

Who will intercede?

The Ambiyaa (alaihimus salaam), Ulama, Shuhadaa (martyrs), angels and normal pious Muslims will all be granted consent from Allaah Ta`ala to intercede.

"It has been reported from Hadhrat Uthmaan (radhiAllaahu anhu) that Nabi ρ said, 'Three (types of) persons will be allowed to intercede on the Day of Qiyaamah – The Ambiyaa, Ulama (-e-Haqq and those who are practical and pious) and Shuhadaa.'" [Ibn Majah]

"It is stated in a Hadith that Allaah Ta`ala says, 'The angels have interceded, the Ambiyaa have interceded and the believers have interceded. None is left (to intercede) except The Most Merciful of all those who show mercy..." [Bukhari and Muslim Shareefs]

"It is reported from Hadhrat Anas (radhiAllaahu anhu) that Nabi ρ said, 'The inmates of Jahannum will be made to form rows and an inmate of Jannat will pass by them. A person from amongst them (inmates of Jahannum) will say, 'Do you not recognise me? I am the one who once gave you water to drink.' Another of them will exclaim,

'I am the one who once gave you water for wudhu.' The inmate of Jannat will intercede on their behalf, and they will be entered into Jannat.'" [Ibn Majah]

CHAPTER FOURTEEN

JANNAT AND JAHANNUM

Belief:

Jannat and Jahannum are Haqq and true. The reward and peace of Jannat and the punishment of Jahannum are all Haqq. The inmates of Jannat will experience every type of physical fun and enjoyment, whereas the inmates of Jahannum will experience every type of physical pain and grief.

Belief:

Jannat and Jahannum have both already been created and are presently in existence. It is stated in the Qur`aan Majeed,

1. *"And hasten to the forgiveness of your Rabb and Jannat, (the size of) which spans the heavens and earth. It is prepared for the Muttaqeen."* [Surah Aale Imraan, 133]

2. *"And fear the Fire that has been prepared for the Kaafireen."* [Surah Aale Imraan, 131]

In the light of the above Aayaat, it is clear that Jannat and Jahannum have already been created, and are presently in existence.

3. *"And verily he saw him, yet another time, by the Sidratul Muntahaa, near unto which is the Garden of Abode."* [Surah Najm, 13-15]

This Aayat also proves that Jannat is already created and in existence.

It is reported in Saheeh Bukhari and Muslim:

1. It is reported from Hadhrat Abdullah Bin Umar that Nabi ρ said, *"Allaah Ta`ala says, 'I have prepared for My pious servants that which no eye has every seen, no ear has heard and which no heart can comprehend."*

2. Rasulullah ρ said, *"The Fire has complained to its Rabb, 'My Rabb! (Owing to my severity) Part of me has been consumed by another part. Allaah Ta`ala gave it consent to take two breaths, one in summer and another in winter. This is the effects of this breath which you feel of the heat and cold in summer and winter."*

Some Mu`tazilahs believe that Jannat and Jahannum will be created on the Day of Qiyaamah. Their proof is in the Aayat,

تلك الدار الاخرة نجعلها للذين لا يريدون علواً فى الارض و لا فساداً (سورة قصص – 83)

The words, *"Naj`aluhaa"* which appear in this Aayat have they taken to mean, 'yet to be created'.

In answer to them we say that this word does not imply and mean a definite and categoric thing, rather it is used to denote a specification of something. This is illustrated in the following Aayat,

وجعلوا لله ممّا ذرا من الحرث و الانعام نصيباً (سورة انعام – 136)

"They assign unto Qur`aan Majeed, of the crops and cattle which He created, a portion."

Therefore from the above Aayat we understand that the actual translation of this (first) Aayat is, *"As for that Abode of the Hereafter, We assign it unto those who seek not oppression in the earth, nor yet corruption. The sequel is for those who ward off (evil)."*

The second proof of the Mu`tazilahs is the Aayat, *"Its fruit will last forever."* [Surah Ra`d, 35]

They argue that if Jannat was in existence then its fruits are supposed to last forever, whereas in another Aayat it is stated that everything will be destroyed (on Qiyaamah Day) except Allaah Ta`ala. That means that even the Jannat and its fruits would be included in this.

A reply to this is – What is meant in this Aayat is that the types of fruit will remain forever and it will never perish. That is, when the inmates have eaten of a fruit, it will immediately be replaced by another. It means that the fruits of Jannat will never be exhausted by the eating of the inmates. Hence this Aayat refer to the perpetuity of the fruits for the inmates of Jannat, even though they may be continuously consuming it. Another point is that the Aayat which states that everything will be destroyed except Allaah Ta`ala, refers to a temporary annihilation and not an everlasting destruction. Like man for example. This is not regarded as perpetual annihilation, and this temporary destruction is not a negation of perpetuity.

Belief:

Jannat and Jahannum are both everlasting and they will never perish. Their pleasures and punishments will also never perish. There are many instances in the Qur`aan Majeed`aan Majeed where it is mentioned that the believers will reside in Jannat forever and the non-believers in Jahannum – *"They will live therein forever."*

It is stated regarding the kuffaar, *"But as for those who disbelieve, for them is fire of hell; it takes not complete effect upon them so that they can die, nor is its torment lightened for them."* [Surah Faatir, 36]

There is a narration reported in Qur`aan Majeed Shareef, where Nabi ρ said, *"(When the inmates of Jannat enter Jannat) A caller will call out, 'You will live (herein forever), and you will never die."*

At this juncture, two questions arise, which together with their answers are noted hereunder:

First question: The kaafir has spent a short duration of life on earth and committed kufr for this short span of time, and yet he is to be punished with an everlasting punishment. Why is this so?

Answer: The kaafir would remain firm on his kufr beliefs his entire life-span on earth. Just as a believer has this firm belief and conviction that if he were to live forever on earth he would adhere to his beliefs forever, so too is a kaafir firm on this conviction that if he were to remain alive forever, he too would remain firm on his kufr beliefs. Death comes to the believer and kaafir in this state of their beliefs. Retribution in Jannat and Jahannum is based on this that they would remain firm on their beliefs throughout their lives.

Second question: The object of punishment is regret and repentance. That is, when a person is given punishment then he regrets his faulty ways and makes a firm resolve to correct his evil and come on the right path. So when a kaafir is placed in Jahannum and experiences the severe punishment, he will most certainly make this firm resolve not to continue with his evil ways and repent. They will regret their evil pasts and make a firm resolve never to repeat their sins, as it is mentioned in the Qur`aan Majeed`aan Majeed, *"(The inmates of Jahannum will say) O our Rabb, take us out of here. If we return (to our former ways) then surely we are oppressors."* [Surah Mu`minoon, 107]

"And they (inmates of Jahannum) will scream therein, 'O our Rabb, remove us from here, and we will do good deeds contrary to what we used to do.'" [Surah Faatir, 37]

"And when you see the sinners (in Jahannum) bowing their heads before their Rabb, (saying), 'O our Rabb, we have seen and heard

(our evil ways of the past). Therefore send us back, we will do good deeds. Indeed we will have firm belief.'" [Surah Sajdah, 12]

Now since the perpetrators of evil have learnt of their evil ways and they are fully repentant, so the punishment of Jahannum has served its purpose on them, how is it that they are still to remain forever therein and their punishment is to continue?

Answer: The pledge of **c**riminals at the time of punishment or for fear of punishment is of two types. The first type is a sincere heartfelt pledge which is made in sincere regret and conviction and the other is a temporary non-committal type. This second type is insincere and is only made in order to escape the punishment. This is a false pledge which is made to save the skin.

The pledge and regret of the inmates of Jahannum is this second type, which is a false one made merely to 'play for time'. This is clearly mentioned in the Qur`aan Majeed`aan Majeed, *"If you could see when they are set before the Fire and say: 'Oh, would that we might return! Then would we not deny the revelations of our Rabb but we would be of the believers! Nay, but that has become clear unto them which before they used to hide. And if they were sent back they would return unto that which they are forbidden. Lo! They are liars."* [Surah An`aam, 27/28]

If the question were to arise that how is it known that their pledge is not firm and sincere? The answer lies in the words, *"They are liars"* which appears in the Aayat. The basis of a pledge is one's intention. If their intention were sincere then they would have made a sincere pledge and not lie. But since they lie, it indicates that they will not adhere to their pledge. When Allaah Ta`ala says that they lie, it is certain that their pledge is not sincere and that they have ulterior and false motives.

Again if it were to be asked, that after seeing the Fire and punishment of Jahannum how is it that they will not be fearful and come onto the

right path? The answer to this is that kufr is not merely to believe contrary to the Haqq. In fact, kufr is also when one, whilst knowing the Haqq still persists in disobedience. In fact, this is a more severe form of kufr. It is stated in the Qur`aan Majeed`aan Majeed, *"And they denied them, though their souls acknowledged them, for spite and arrogance. Then see the nature of the consequence for the wrong doers!"* [Surah Naml, 14]

It is not surprising that even in that severe condition telling lies is possible. This is the trait and inherent quality of evildoers, that they speak lies even when they are in a 'fix'. Their lying on the fearful Day of Qiyaamah is also established in the Qur`aan Majeed, *"Then will they have no contention save that they will say: 'By Allaah, our Rabb, we never were idolaters'. See how they lie against themselves."* [Surah An`aam, 23]

Belief:

The Qur`aan Majeed mentions sinners, who died with Imaan, although they will be punished in Jahannum, they will not remain therein forever. After serving their sentence, they will be removed and entered into Jannat, owing to their good deed of Imaan, which albeit little in their case, still counts a good deed. There is a rule that the recompense for Imaan is everlasting Jannat. However, after entering Jannat, none will be taken out therefrom. *"That person who is saved from the Fire, and has entered Jannat, indeed he is successful."*

So the sinful as stated in the Qur`aan Majeed, although they will be punished in Jahannum, will not remain there forever. They will be taken out and put into Jannat. Amongst them will also be those who, besides having Imaan, have absolutely no other good deed to their names.

Belief:

A`raaf* is also Haqq. *A`raaf is a place which lies between Jannat and Jahannum. It neither has the pleasures of Jannat nor the punishment of Jahannum. However, it is a place which is not everlasting. Those people stationed here will be able to see the inmates of Jannat and Jahannum and they will converse with them. As it is mentioned in the Qur`aan Majeed, *"And between them will be a veil. And in A`raaf will be people who will be recognised by their signs."*

In essence, there will be three categories of people in the Aakhirah – those whose good deeds outweigh their bad deeds. They will enter Jannat. Then there will be those whose evil deeds outweigh their good deeds. They will be in Jahannum. And then there will be those whose evil and good deeds will be equal. They will be stationed in *A`raaf*. They will see Jannat and desire to enter therein and they will see Jahannum and seek refuge therefrom. They will have full hope in Allaah Ta`ala and rely thereupon. They will remain there until such a time that Allaah Ta`ala desires and eventually He will issue the order for their entrance into Jannat. It will be said to them, *"Enter into Jannat! There will be no fear for you and you will not grieve."* [Surah A`raaf, 49]

Belief: **Seeing Allaah Ta`ala in the Aakhirah**

People will see Allaah Ta`ala in the Aakhirah without any veils or barriers. This is Haqq and stated in the Qur`aan Majeed. *"That Day will faces be resplendent, looking towards their Rabb."* [Surah Qiyaamah, 23]

The seeing of Allaah Ta`ala's Countenance is also mentioned in authentic *Mutawaatir* Ahaadith. Nabi ρ said, *"Do you have difficulty in seeing the moon on the fourteenth night (full moon), when there are no intervening clouds? In this way will you see your Rabb (in the Aakhirah)."*

This has been reported by 21 senior Sahaabah (radhiAllaahu anhum) – Hadhrat Abdullah Bin Mas`ood, Abdullah Bin Umar, Abdullah Bin

Abbaas, Suhaib, Anas, Abu Moosa Ash`ari, Abu Hurairah, Abu Sa`eed Khudri, Ammaar Bin Yaasir, Jaabir Bin Abdillah, Ma`aaz Bin Jabal, Thaubaan, Ammaar Bin Ruaiba Thaqafi, Huzaifah, Abu Bakr Siddeeq, Zaid Bin Thaabit, Jareer Bin Abdillah Bajali, Abu Umaamah Baahili, Bareeda Aslami, Abu Barza, Abdullah Bin Haarith Bin Zubaidi (radhiAllaahu anhum ajmaeen). Besides them other Sahaabah (radhiAllaahu anhum) have also narrated this subject, for example, Hadhrat Abu Razeen Uqaili, Ubaadah Bin Saamit, Ka`ab Bin Ujra, Fudaala Bin Ubaid, Ubai Bin Ka`ab and Aishah (radhiAllaahu anhum ajmaeen).

Most Mu`tazilahs, Khawaarij and Rawaafidh disagree with the Ahle Sunnat Wal Jamaat on the issue of seeing Allaah Ta`ala in the Aakhirah. Their proofs and our replies are listed hereunder.

1. Hadhrat Moosa (alaihis salaam) asked Allaah Ta`ala, *"O my Rabb! Show me so that I may see you."* [Surah A`raaf, 143]

In reply, Allaah Ta`ala said, *"You will never be able to see Me."*

Reply: From this Aayat it is obvious that in this world, before death, seeing Allaah Ta`ala is impossible according to the Shariah. However, logically it is something which is possible. If it was not something which is logically possible, then such a great Prophet such as Hadhrat Moosa (alaihis salaam) would not have made such a request of Allaah Ta`ala. The belief of the Ahle Sunnat Wal Jamaat is that the seeing of Allaah Ta`ala in this world, albeit logically possible, is impossible according to the Shariah, as it will not occur. However, its occurrence in the Aakhirah is Haqq and will most certainly take place. This is borne out by clear-cut *Nusoos*.

Further on in this same Aayat is the proof of the impossibility of the occurrence of seeing Allaah Ta`ala in this world, *"However, look at the mountain. If it stands still in its place, then you have seen Me."* [Surah A`raaf, 143]

That is, Allaah Ta`ala was to demonstrate a very minute portion of His Grandeur on that mountain, and if a sturdy structure like a mountain is able to withstand this Manifestation then Hadhrat Moosa (alaihis salaam) must take it that he will also be able to behold the Sight of Allaah Ta`ala. Nevertheless, even a mountain is unable to withstand a Manifestation of Allaah Ta`ala, hence no man is able to withstand it with his eyes (of this world). Further it is stated, *"And when his Rabb showed His Manifestation on the mountain it crashed asunder and Moosa fell down unconscious."*

The Manifestation of Allaah Ta`ala has many forms. He demonstrates it on whatever He wishes in whatever way He wishes. When Allaah Ta`ala placed His Manifestation on the mountain it fell into pieces and Hadhrat Moosa (alaihis salaam) who was close by fell unconscious.

This proves that when a very strong object like a mountain is unable to withstand the Manifestation of Allaah Rabbul Izzat, all the more is man, who is puny in comparison to a mountain, able to withstand the Sight of Allaah Ta`ala with the worldly eyes. Hence, this occurrence is impossible in this world.

Note:

Man is much more able and stronger than mountains and every other thing with regard to spiritual strength. In this regard, the Ambiyaa (alaihimus salaam) are able to carry the weight of Wahi in their bosoms, which is something even mountains cannot do.

"Lo! We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it." [Surah Ahzaab, 72]

"Had we revealed this Qur`aan Majeed on the mountains you would see tremble and rent asunder for fear of Allaah." [Surah Hashar, 21]

Nevertheless, when we view man in comparison to other large and great things insofar as his strength is concerned we note how puny and weak he is. *"Assuredly the creation of the heavens and the earth is greater than the creation of mankind; but most of mankind know not."* [Surah Mu`min, 57]

وخلق الانسان ضعيفا (سورة نساء)

"Man has been created weak."

The second proof of those who refute the seeing of Allaah Ta`ala is the Aayat, *"Vision does not comprehend Him, but He comprehends all vision."* [Surah An`aam, 103]

They say that this Aayat proves that no one can see Allaah Ta`ala.

Reply: The literal meaning of the word *'Idraak'* is to encompass and not to see. It is stated in the Qur`aan Majeed, *"The Companions of Moosa said, 'Indeed we have been encompassed.'"*[Surah Shu`araa, 61]

The meaning is that our sight can never encompass everything. And in the Aakhirah we will see Allaah Ta`ala and not encompass Him with our vision. Yes, He is able to encompass all things.

CHAPTER FIFTEEN

BELIEFS REGARDING THE SAHAABAH (RADHIALLAAHU ANHUM)

Belief:

Imaam Tahaawi (rahmatullahi alaihi) states in *Aqeeda Tut-tahaawi*, *"And we love the Companions of Rasulullah* ρ. *We do not come short in our love for any one of them. We never display displeasure or annoyance for any of them. We detest anyone who detests them and we only speak good about them. Affection for them is Deen, Imaan and Ihsaan and hatred for them is Kufr, Nifaaq and rebellion."*

Just as Nabi ρ was more virtuous than his Companions, so too is his Ummat more virtuous over other Ummats. *"You are the best of nations, taken out for (the guidance of) mankind."* This is established from the Qur`aan Majeed and the Sahaabah (radhiAllaahu anhum) are the best of the Ummat. It is for this reason that there is unanimity amongst the Ahle Sunnat Wal Jamaat that after the Ambiyaa (alaihimus salaam), the Sahaabah (radhiAllaahu anhum) are the best of people. They were, without any doubt perfect believers and proper Muslims. None of them were hypocrites. All of them died on Imaan. Right upto the Day of Qiyaamah, none will be able to compare with them, let alone better them. Just as no Wali will ever reach the rank of a Prophet, so too will no Wali ever reach the rank and status of the Sahaabah (radhiAllaahu anhum). The Sahaabah (radhiAllaahu anhum), were also in different ranks with regard to their sacrifices in wealth and self, companionship, knowledge, understanding, etc.

The Qur`aan Majeed heaps great praises on those who accompanied Nabi ρ in the battles and were blessed with his close companionship. For example, *"And the first to lead the way, of the Muhaajirin and the Ansaar, and those who followed them in goodness Allaah is well pleased with them and they are well pleased with Him and He has made ready for them Gardens underneath which rivers flow, wherein they will abide for ever. That is the supreme triumph."* [Surah Taubah, 100]

"But the messenger and those who believe with him strive with their wealth and their lives. Such are they for whom are the good things. Such are they who are the successful." [Surah Taubah, 88]

"Allaah was well pleased with the believers when they swore allegiance unto you beneath the tree, and He knew what was in their hearts." [Surah Fat-h, 18]

Those personalities who were not blessed with prolonged companionship, but they brought Imaan during the time of Nabi ρ and saw him and they remained on Imaan until death. They are the

ones who are lesser in rank, but they are by far greater in rank than the greatest non-Sahaabi.
"It has been reported from Hadhrat Imraan Bin Hussein who says that Nabi ρ said, 'The best (people) of my Ummat is (those in) my time, then that after me then those after them.'" [Bukhari and Muslim]

The speciality of the Sahaabah (radhiAllaahu anhum)

1. Allaah Ta`ala referred to them as the followers of His Rasulullah ρ and they called to the Oneness of Allaah Ta`ala, *"Say (O Muhammad – ρ)! This is my path, I call towards Allaah with understanding, I and those who follow me."* [Surah Yusuf, 108]

Those who follow the Rasool of Allaah ρ are the beloved of Allaah Ta`ala. It is clearly stated in the Qur`aan Majeed, *"Say! If you love Allaah, then follow me, (then) Allaah will love you."* [Surah Aale Imraan, 31]

2. a). They were extremely hard against the kuffaar and soft to one another.
b). They were diligent worshippers and only sought the Pleasure of Allaah Ta`ala.
c). Their praises and descriptions were revealed in the Tawraah and Injeel as well.
d). They frustrated the kuffaar.
e). Allaah Ta`ala promised them forgiveness and a great reward. This proves that they remained on Imaan and good actions until their last breaths.

"Muhammad is the messenger of Allaah. And those with him are hard against the disbelievers and merciful among themselves. You (O Muhammad) see them bowing and falling prostrate (in worship), seeking bounty from Allaah and (His) acceptance. The mark of them is on their foreheads from the traces of prostration. Such is their likeness in the Tawraah and their likeness in the Injeel like as sown

corn that sends forth its shoot and strengthens it and rises firm upon its stalk, delighting the sowers that He may enrage the disbelievers with (the sight of) them. Allaah hath promised, unto such of them who believe and do good works, forgiveness and immense reward." [Surah Fat-h, 29]

3. a). Allaah Ta`ala made Imaan beloved to them, and that became the beauty and light in their hearts.

   b). Allaah Ta`ala embedded the hatred for kufr, Fisq and disobedience in their hearts.

   c). They were people on the right Path.

   "But Allaah has endeared the faith to you and has beautified it in your hearts, and has made disbelief and lewdness and rebellion hateful unto you. Such are they who are rightly guided. (It is) a bounty and a grace from Allaah; and Allaah is Knower, Wise." [Surah Hujaraat, 7/8]

   d).Allaah Ta`ala made Taqwa an inherent quality in the Sahaabah (radhiAllaahu anhum), and they *were* most worthy of it as well. *"And (Allaah Ta`ala) imposed on them the word of self restraint (Taqwa), for they were worthy of it and meant for it. And Allaah is Aware of all things."* [Surah Fat-h, 26]

4. The Qur`aan Majeed mentions their being successful and being inmates of Jannat, *"But the Rasool and those who believe with him strive with their wealth and their lives. Such are they for whom are the good things. Such are they who are the successful. Allaah has made ready for them Gardens underneath which rivers flow, wherein they will abide. That is the supreme triumph."* [Surah Taubah, 88/89]

5. Allaah Ta`ala has declared His pleasure for them, *"Allaah was well pleased with the believers when they swore allegiance unto you beneath the tree, and He knew what was in their hearts, and He*

sent down peace of reassurance on them, and has rewarded them with a soon victory." [Surah Fat-h, 18]

6. The Sahaabah (radhiAllaahu anhum) are the paragons and beacons of Haqq and following them is necessary for the Ummat.

"And if they (others) bring Imaan the like of what you (people) have brought Imaan, indeed they are rightly guided." [Surah Baqarah, 137]

This Aayat makes the Sahaabah (radhiAllaahu anhum) examples by which others should follow.

"And the first to lead the way, of the Muhajireen and the Ansaar, and those who followed them in goodness Allaah is well pleased with them and they are well pleased with Him." [Surah Taubah, 100]

7. Allaah Ta`ala promised the Sahaabah (radhiAllaahu anhum) rulership and successorship

"Allaah has promised such of you who believe and do good works that He will surely make them to succeed (the present rulers) in the earth even as He caused those who were before them to succeed others); and that He will surely establish for them their religion which He has approved for them, He will give them in exchange safety after their fear. They serve Me. They ascribe nothing as partner unto Me." [Surah Noor, 55]

This Aayat is known as *Aayat-e-Istikhlaaf*, and the Khilaafat of Hadhrat Abu Bakr (radhiAllaahu anhu) right upto that of Hadhrat Ali (radhiAllaahu anhu) – the four Khulafaa-e-Raashideen – is testimony of this divine Promise. This Aayat also proves that whatever rulings were made in the Shariah during that era was also beloved and approved by Allaah Ta`ala.

8. What their condition was to be after receiving rulership and Khilaafat

"(Regarding the Muhaajireen Allaah Ta`ala says), These, if We establish them on earth (i.e. grant them rulership), they will establish Salaat, give Zakaat, enjoin good and forbid evil." [Surah Hajj, 41]

9. The Khilaafat right until Hadhrat Ali (radhiAllaahu anhu) was the Khilaafat-e-Raashidah

"It has been reported from Hadhrat Safeena (radhiAllaahu anhu) that Nabi ρ said, 'Khilaafat in my Ummat is (will last) thirty years and then after that will be kingship.' The narrator than says that Hadhrat Safeena (radhiAllaahu anhu) told him, to count the (duration) Khilaafat of Abu Bakr and then he said the Khilaafat of Umar and the Khilaafat of Uthmaan and then he said the Khilaafat of Ali. We found the total duration of all of them to be thirty years." [Tirmidhi Shareef]

Belief:

There is unanimity of the entire Ahle Sunnat Wal Jamaat that after the Ambiyaa (alaihimus salaam) and the Seal of all Prophets (sallAllaahu alayhi wasallam), the best person is Hadhrat Abu Bakr (radhiAllaahu anhu). After him is Hadhrat Umar (radhiAllaahu anhu) and after him Hadhrat Uthmaan (radhiAllaahu anhu) and thereafter Hadhrat Ali (radhiAllaahu anhu). Their reign of Khilaafat also came in that order.

The election of Hadhrat Abu Bakr (radhiAllaahu anhu)

After the demise of Nabi ρ the entire group of Sahaabah (radhiAllaahu anhum) happily, open heartedly and with true consent appointed and chose Hadhrat Abu Bakr Siddeeq (radhiAllaahu anhu) as the Khalifah.

A group of the Muhaajireen and Ansaar gathered and were deliberating on the choice of Khalifah. Hadhrat Abu Bakr (radhiAllaahu anhu) narrated a Hadith of Nabi ρ, *"The Imaams (Khalifahs) are from the Quraish."* That is, from amongst the Muhaajireen. And that the Ansaars were to be the Wazeers (advisors). The Ansaar proposed that there be a Khalifah for them and one for the Muhaajireen. Hadhrat Abu Ubaidah Bin Jarraah (radhiAllaahu anhu) then told them that they (the Ansaar) were the first to give strength to Islaam and now they want to be the cause of its weakness.

Hadhrat Abu Bakr (radhiAllaahu anhu) proposed that the Khalifah be from the Quraish because they were always elected as the leaders of the Arab nation and they were resident of the most virtuous City (i.e. Makkah Mukarramah). He therefore proposed the names of Hadhrat Umar and Abu Ubaidah (radhiAllaahu anhuma) as Khalifah. Hadhrat Umar (radhiAllaahu anhu) then said that they will all take *Ba`it* (pledge of allegiance) at the hands of Hadhrat Abu Bakr (radhiAllaahu anhu) since he was their leader and the best and most virtuous amongst them and that he was the most beloved amongst them to Nabi ρ. He then took hold of Hadhrat Abu Bakr's (radhiAllaahu anhu) hands and took *Ba`it*. There and then, all those present from amongst the Muhaajireen and Ansaar willingly and happily took the *Ba`it* at the hands of Hadhrat Abu Bakr (radhiAllaahu anhu). The following day the remaining Sahaabah (radhiAllaahu anhum) took *Ba`it* at his hands and there was no argument or difference of opinion amongst the Sahaabah (radhiAllaahu anhum) on the issue that Hadhrat Abu Bakr (radhiAllaahu anhu) as the Khalifah of the Muslims. This was confirmed with certitude, because Nabi ρ said, *"My Ummat will never unite and come together upon deviation."*

Some Ahle Sunnat Wal Jamaat state that the Khilaafat of Hadhrat Abu Bakr (radhiAllaahu anhu) was clearly indicated to by Nabi (sallAllaahu alaihi wasallam). Nabi ρ clearly indicated to the Khilaafat of Hadhrat Abu Bakr (radhiAllaahu anhu) during his final

illness. On the contrary the Shiahs claim that Nabi ρ appointed Hadhrat Ali (radhiAllaahu anhu) as his successor.

The truth of the matter is that Nabi ρ did not appoint any successor in clear unambiguous terms, neither did he ρ clearly appoint Hadhrat Abu Bakr (radhiAllaahu anhu) or Hadhrat Ali (radhiAllaahu anhu). Nevertheless, with regard to the indication in the Hadith which points to the Khilaafat of Hadhrat Abu Bakr (radhiAllaahu anhu) there are numerous. These many indications which appear in the Hadith are very clearly in favour of the Khilaafat of Hadhrat Abu Bakr (radhiAllaahu anhu). The actual proof of the Ahle Sunnat Wal Jamaat on the Khilaafat of Hadhrat Abu Bakr (radhiAllaahu anhu) is the Ijma of the Ummat. The indications which appear in the Hadith, lends credence to this matter. These Ahaadith are presented by the Ahle Sunnat Wal Jamaat as a further confirmation to their contention, whereas the fact that all the Sahaabah (radhiAllaahu anhum) reached a consensus on the Khilaafat of Hadhrat Abu Bakr (radhiAllaahu anhu) is sufficient enough proof for us.

Had there been any *Nass* on the Khilaafat of Hadhrat Ali (radhiAllaahu anhu) the other Sahaabah (radhiAllaahu anhum) would most certainly have known about it and practiced thereupon. If, we assume that there was *nass* on the issue of Hadhrat Ali (radhiAllaahu anhu) becoming Khalifah and that the other Sahaabah (radhiAllaahu anhum) did hide this fact, then Hadhrat Ali (radhiAllaahu anhu) himself would most certainly have broached this subject and at the meeting between the Muhaajireen and Ansaar, the Ansaar would rather have taken the pledge at the hands of Ali (radhiAllaahu anhu).

If the Shiahs claim that Hadhrat Ali (radhiAllaahu anhu) made *Taqiyah* (holy hypocrisy) on this issue then we respond that this reaction from one who was entitled *Asadullaah* (the Lion of Allaah) is not expected. The Ahle Sunnat Wal Jamaat do not accept the idea that one as brave as Hadhrat Ali (radhiAllaahu anhu) would ever practice their confounded *Taqiyah*. Besides Allaah Ta`ala he feared none. And then, if we for a second assume that Hadhrat Ali

(radhiAllaahu anhu) did practice *Taqiyah*, then at the time when he became Khalifah then he would most certainly have revealed this, but to the contrary, when he became Khalifah, he would laud praises on Hadhrat Umar (radhiAllaahu anhu) and Hadhrat Abu Bakr (radhiAllaahu anhu) from the Mimbar.

The appointment of Hadhrat Umar (radhiAllaahu anhu)

When Hadhrat Abu Bakr (radhiAllaahu anhu) was on his deathbed, he called together some of his close confidantes. He told them to elect and choose a successor to him during his lifetime so as to avoid any differences between them later on. They then told him to name someone and they will readily and gladly accept that person as his successor. Thereafter, Hadhrat Abu Bakr (radhiAllaahu anhu) consulted with Hadhrat Uthmaan, Abdur Rahmaan Bin Auf, Hadhrat Zaid and Hadhrat Usai Bin Hudhair (radhiAllaahu anhum) and he chose Hadhrat Umar (radhiAllaahu anhu) as his successor. Knowing the stern nature of Hadhrat Umar (radhiAllaahu anhu) some people objected thus, *"O Abu Bakr, what answer will you give to Allaah Ta`ala that you have chosen a stern Khalifah over us?"* Hadhrat Abu Bakr (radhiAllaahu anhu) said, *"I will then tell Allaah Ta`ala, 'O Allaah! I have chosen Your best servant as the Khalifah."*

He then called Hadhrat Uthmaan (radhiAllaahu anhu) and made him record his decision, whereafter all the Sahaabah (radhiAllaahu anhum) accepted willingly and took the *Ba`it* on the hands of Hadhrat Umar (radhiAllaahu anhu).

This appointment also finds credence and support from some Ahaadith. Nabi ρ said, *"Follow the two of them after me – Abu Bakr and Umar."* The best and perfect form of following is that they be made Imaams and Khalifahs of the Muslimeen, so that whatever instruction they issue is accepted and adhered to by the Muslims.

The specialities of Hadhrat Abu Bakr (radhiAllaahu anhu) and Hadhrat Umar (radhiAllaahu anhu)

The one speciality of the *Sheikhain* (Hadhrat Abu Bakr -radhiAllaahu anhu- and Hadhrat Umar -radhiAllaahu anhu) is that on many occasions Nabi ρ would speak of the two of them together with himself. For example, he (sallAllaahu alayhi wasallam) would say, *"I, Abu Bakr and Umar have brought Imaan in it"*, etc. This clearly denotes the speciality of these two personalities.

Like this Nabi ρ never spoke of any other Sahaabah (radhiAllaahu anhum). Another speciality of theses two personalities is that they are neighbours to Nabi ρ even after death. The three of them are buried in one room. Besides these two Sahaabah (radhiAllaahu anhum), no other Sahaabah (radhiAllaahu anhum) has this honour.

The appointment of Hadhrat Uthmaan (radhiAllaahu anhu)

Upon the insistence of the people, Hadhrat Umar (radhiAllaahu anhu) nominated six persons as potential successors to him. He said that besides these he did not deem anyone else worthy of the post. When Nabi ρ passed away then he was pleased with them. The six were – Hadhrat Uthmaan, Ali, Talha, Zubair, Sa`ad bin Abi Waqqaas, and Abdur Rahmaan Bin Auf (radhiAllaahu anhum).

After the demise of Hadhrat Umar (radhiAllaahu anhu) these six persons gathered. Hadhrat Abdur Rahmaan Bin Auf said that between them only three must remain, i.e. three must opt out in favour of the other three. Subsequently, Hadhrat Talha (radhiAllaahu anhu) chose Hadhrat Ali (radhiAllaahu anhu), Hadhrat Zubair (radhiAllaahu anhu) chose Hadhrat Uthmaan (radhiAllaahu anhu) and Hadhrat Sa`ad Bin Abi Waqqaas (radhiAllaahu anhu) chose Hadhrat Abdur Rahman Bin Auf (radhiAllaahu anhu). Then Hadhrat Abdur Rahmaan Bin Auf (radhiAllaahu anhu), who was himself worthy of the post told the other two that is they allow him, he will choose a more worthy one from the two of them and whoever he chooses the other will gladly accept and take *Ba`it* at his hands. The two of the readily agreed.

Hadhrat Abdur Rahmaan Bin Auf (radhiAllaahu anhu) then consulted with all the special and general people of Madinah Munawwarah and there was an almost unanimity on Hadhrat Uthmaan (radhiAllaahu anhu). Hadhrat Abdur Rahmaan (radhiAllaahu anhu) then made the announcement of the Khilaafat of Hadhrat Uthmaan (radhiAllaahu anhu) and everyone readily accepted and took *Ba`it* at his hands.

The appointment of Hadhrat Ali (radhiAllaahu anhu)

After the assassination of Hadhrat Uthmaan (radhiAllaahu anhu), the rebels of Madinah Munawwarah and those who besieged it nominated Hadhrat Ali (radhiAllaahu anhu) as Khalifah. At first Hadhrat Ali (radhiAllaahu anhu) rejected it but after seeing that the senior Sahaabah (radhiAllaahu anhum) of Madinah Munawwarah also preferred him, he accepted the post and took the Khilaafat.

Note:

Imaam Abul Hasan Ash`ari (rahmatullahi alaihi) said, *"Indeed the virtuousness of Hadhrat Abu Bakr (radhiAllaahu anhu) and Hadhrat Umar (radhiAllaahu anhu) over the rest of the Ummat is certain and definite."*

However, the virtuousness of Hadhrat Uthmaan (radhiAllaahu anhu) over Hadhrat Ali (radhiAllaahu anhu) is not as certain and definite. The math-hab of the four Aimmah-e-Mujtahiddeen on this matter is that Hadhrat Uthmaan (radhiAllaahu anhu) is more virtuous than Hadhrat Ali (radhiAllaahu anhu). However, when viewing the eulogies and praises of Hadhrat Ali (radhiAllaahu anhu), some of the Aimmah have preferred to remain silent as to who between these two Sahaabah (radhiAllaahu anhum) is more virtuous. Qaadhi Iyaadh (rahmatullahi alaihi) states that at first Imaam Maalik (rahmatullahi alaihi) opted for silence on the matter but later he broke the silence and said that Hadhrat Uthmaan (radhiAllaahu anhu) is more virtuous than Hadhrat Ali (radhiAllaahu anhu).

Imaam Qurtubi (rahmatullahi alaihi) says, *"This is the preferred and more correct version, if Allaah Wills."*

Some people regard a certain statement of Imaam Abu Hanifah (rahmatullahi alaihi) as being non-committal on the issue. Hadhrat Nooh Bin Abi Maryam (rahmatullahi alaihi) states in Imaam Muhammad's (rahmatullahi alaihi) *Siyar-e-Kabeer* that Imaam Abu Hanifah (rahmatullahi alaihi) was asked regarding the view of the Ahle Sunnat Wal Jamaat on the matter and he replied, *"You should treat Hadhrat Abu Bakr (radhiAllaahu anhu) and Hadhrat Umar (radhiAllaahu anhu) with virtue (over others) and love Ali and Uthmaan."*

The reason for Imaam Saheb saying this was not that he was silent regarding the virtuousness of Hadhrat Uthmaan (radhiAllaahu anhu) over Hadhrat Ali (radhiAllaahu anhu), rather he was indicating towards having love for these two noble personalities since many people were apprehensive and harboured incorrect thoughts and views about these two noble Sahaabah (radhiAllaahu anhum) due to the rebellion and anarchy that took place in their Khilaafats. In order to allay and remove this negative feeling amongst the Muslims,

Imaam Saheb advocated love for theses two personalities (radhiAllaahu anhuma). Imaam Saheb was not non-committal on the issue and his and his colleagues view on this is clear that the virtuousness of these four Sahaabah (radhiAllaahu anhum) is in order of their respective Khilaafats. For example, it is stated in *Fiqh Akbar* that Imaam Saheb said, *"The most virtuous person after the Ambiyaa (alaihimus salaam) is Hadhrat Abu Bakr (radhiAllaahu anhu), then Hadhrat Umar (radhiAllaahu anhu) and then Hadhrat Uthmaan (radhiAllaahu anhu) and then Hadhrat Ali (radhiAllaahu anhu)."*

Allaamah Sarakhsi (rahmatullahi alaihi) states in *Sharah Sayyidul Kabeer, "However, the math-hab according to us is that Hadhrat*

Uthmaan (radhiAllaahu anhu) is more virtuous than Ali (radhiAllaahu anhu), before his Khilaafat and after."

Belief:

After the four Khalifah, with regard to virtue are the six Sahaabah (radhiAllaahu anhum) whom Nabi ρ mentioned by name with those of the four Khalifahs and he ρ gave them all the glad tidings of Jannat. These ten Sahaabah (radhiAllaahu anhum) are known as the *Ash`ara-e-Mubash`sharah*. Nabi ρ mentioned these ten Sahaabah (radhiAllaahu anhum) by name in one gathering and gave them the glad tidings of Jannat. Besides the four Khulafaa-e-Raashideen, the other six were Hadhrat Sa`ad Bin Abi Waqqaas, Hadhrat Abdur Rahmaan Bin Auf, Hadhrat Abu Ubaidah Bin Jarraah, Hadhrat Sa`eed Bin Zaid, Hadhrat Talha and Hadhrat Zubair (radhiAllaahu anhum ajmaeen). These ten personalities are the most virtuous in the entire Ummat. They were leaders of the Quraish and they were amongst the first to accept Islaam. The strength that Islaam gained because of these personalities was not achieved by anyone else.

Theses ten are known as *Ash`ara-e-Mubash`sharah* because Nabi ρ mentioned all their names in one gathering. Otherwise besides them, Nabi ρ also gave the glad tidings of Jannat to many other Sahaabah (radhiAllaahu anhum). For example, Hadhrat Sayyidun Nisaa Faatimatus Zuhra, Hasan, Hussein, Khadijatul Kubra, Aishah Siddeeqah, Hamza, Abbaas, Salmaan, Suhaib and Ammaar Bin Yaasir (radhiAllaahu anhum ajmaeen).

Belief:

Next in line of virtue after the *Ash`ara-e-Mubash`sharah* are the **participants in the Battle of Badr.** It is stated in a Hadith, *"Indeed Allaah has informed me about the Ahle Badr."* And then he (sallAllaahu alayhi wasallam) said, *"(O Ahle Badr) Do as you please, I have indeed sought forgiveness for you."* [Bukhari and Muslim]

Such statements are not lauded on just anyone. They were for these chosen personalities and special servants of Allaah Ta`ala and Companions of Nabi ρ. All the *Ash`ara-e-Mubash`sharah* were participants in the Battle of Badr, besides Hadhrat Uthmaan (radhiAllaahu anhu), who was ordered to remain behind by Nabi ρ because of his wife, Hadhrat Ruqayya (radhiAllaahu anha), who was the daughter of Nabi ρ, fell ill. Nabi ρ counted Hadhrat Uthmaan (radhiAllaahu anhu) as being part of the Ahle Badr and he (sallAllaahu alayhi wasallam) also allotted a share of the booty for Hadhrat Uthmaan (radhiAllaahu anhu).

Since the participants in Badr come after the *Ash`ara-e-Mubash`sharah*, their names were not mentioned individually, as were those of the *Ash`ara-e-Mubash`sharah.*

After the Ahle Badr, **the participants in the Battle of Uhud** come next in line of virtue amongst the Sahaabah (radhiAllaahu anhum). It was in this battle that Nabi ρ lost some of his blessed teeth and *Sayyidush Shuhadaa*, Hadhrat Hamza (radhiAllaahu anhu) was martyred. The *Ash`ara-e-Mubash`sharah* were also participants in this Battle.

After the participants of Uhud come **those who took the Pledge at the hands of Nabi ρ** in what was called the ***Ba`it-e-Ridhwaan*.** This was the *ba`it* which the Sahaabah (radhiAllaahu anhum) took at Nabi ρ's hands prior to the Peace Treaty of Hudaibia. Regarding this, it is mentioned in the Qur`aan Majeed, *"Indeed Allaah is pleased with the Believers when they took Ba`it with you under the tree. And Allaah Knows what is in their hearts (i.e. their sincerity)."* [Surah Fat-h, 18]

In this Aayat, Allaah Ta`ala confirms the sanctity and sincerity of the Sahaabah (radhiAllaahu anhum). The stupid claim of the Shiahs that all the Sahaabah (radhiAllaahu anhum) (save a handful) became Murtadd (renegade) – *Nauthubillaah!* – after the demise of Nabi ρ is indeed queer and nonsensical, when Allaah Ta`ala Himself in the

Qur`aan Majeed testifies to their sincerity and says that He knows what lies in their hearts.

Note:

The above-mentioned order of virtue of the Sahaabah (radhiAllaahu anhum) is a unanimous belief of the Ahle Sunnat Wal Jamaat. After these the rest of the Sahaabah (radhiAllaahu anhum) follow **in order of their Taqwa, piety and status.** As Allaah Ta`ala mentions in the Qur`aan Majeed, *"Indeed the best amongst you in the Sight of Allaah is the one who has the most Taqwa."*

Belief:

Mullah Ali Qaari (rahmatullahi alaihi) states in *Sharah Fiqh Akbar* that (from amongst the women) the most virtuous is **Hadhrat Faatimah (radhiAllaahu anha)** – the queen of all the ladies in Jannat – and then her mother, **Hadhrat Khadijatul Kubra (radhiAllaahu anha)** and thereafter **Hadhrat Aishah (radhiAllaahu anha).**

Belief: ***Mushaajaraat-e-Sahaabah***

After the assassination of Hadhrat Uthmaan (radhiAllaahu anhu) there brewed a strong difference of opinion between the Sahaabah (radhiAllaahu anhum) when some people demanded the retribution of the murderers. This difference between the Sahaabah (radhiAllaahu anhum) finally led to many battles that took place between them, like *The Battle of Jamal and Siffeen*, etc. This is what is called *Mushaajaraat-e-Sahaabah*. When Hadhrat Ali (radhiAllaahu anhu) was chosen as Khalifah everyone accepted his Khilaafat and all testified to his virtue and worthiness. Nevertheless, the retribution for the assassination of Hadhrat Uthmaan (radhiAllaahu anhu) became the point of contention. On the one Hadhrat Zubair and Talha (radhiAllaahu anhuma), who took *Ba`it* at Hadhrat Ali's (radhiAllaahu anhu) hands, demanded the revenge for the

assassination of Hadhrat Uthmaan (radhiAllaahu anhu). Hadhrat Ali (radhiAllaahu anhu) told them that the opportunity was not right and that the Ummat was yet in turmoil. He told them that as soon as the Khilaafat comes under control and matters were under his hand, he would most certainly bring the guilty ones to book.
At that time, Hadhrat Aishah (radhiAllaahu anhu) went for Hajj. Whilst returning the news of the assassination of Hadhrat Uthmaan (radhiAllaahu anhu) reached her and she also demanded the retribution of the guilty. Hadhrat Zubair and Talha (radhiAllaahu anhuma) were not satisfied with the reply they got from Hadhrat Ali (radhiAllaahu anhu), so they went and teamed up with Hadhrat Aishah (radhiAllaahu anhu) and their argument was thus bolstered. They though that Hadhrat Ali (radhiAllaahu anhu) did not want to avenge the assassination of Hadhrat Uthmaan (radhiAllaahu anhu), so they prepared to carry out this Shar`i duty by themselves.

Hadhrat Muaawiyah (radhiAllaahu anhu), who at that stage had not yet taken the *Ba`it* of Hadhrat Ali (radhiAllaahu anhu) was also demanding the revenge of the assassination of Hadhrat Uthmaan (radhiAllaahu anhu). Hadhrat Ali (radhiAllaahu anhu) told him to first take *Ba`it* to his Khilaafat and then he should present his complaint about the Qisaas for Hadhrat Uthmaan (radhiAllaahu anhu). He also though that Hadhrat Ali (radhiAllaahu anhu) was not prepared to take Qisaas. He also had this thought that since he and the people of Syria had not as yet taken *Ba`it* at the hands of Hadhrat Ali (radhiAllaahu anhu), they were within their rights to differ with him.

The battles and differences that took place between Hadhrat Ali (radhiAllaahu anhu) and Hadhrat Muaawiyah (radhiAllaahu anhu) was not for the Khilaafat, rather it was due to an error of judgement.

It is stated in *Haashia Khiyaali, "Indeed Muaawiyah and his troop turned away from obeying and following Ali, notwithstanding their admittance and acknowledgement that he was the most worthy and rightful for Khilaafat for that era. Their difference with him was due*

to an error in judgement as they thought that he was not prepared and willing to take the Qisaas of Uthmaan (radhiAllaahu anhu).”

The Ahle Sunnat Wal Jamaat are unanimous on this fact that Hadhrat Ali (radhiAllaahu anhu) was on the right in these matters and that the others had made an error in their judgements. Although there is possibility of error and correctness in Ijtihaad, nevertheless, we say that Hadhrat Ali (radhiAllaahu anhu) was correct owing to the credence lent to this view which is found in the Ahaadith.

It has been reported that regarding Hadhrat Ammaar Bin Yaasir (radhiAllaahu anhu) Nabi ρ said, *“He will be killed by the rebels.”* Hadhrat Ammaar Bin Yaasir (radhiAllaahu anhu) was martyred in the Battle of Siffeen when he fought on the side of Hadhrat Ali (radhiAllaahu anhu). A ‘rebel’ (word used in the Hadith) is that person who opposes the rightful Khalifah, even though it may be the result of an error in judgement. From this it is understood that Hadhrat Ali (radhiAllaahu anhu) was on the Haqq and Hadhrat Muaawiyah (radhiAllaahu anhu) has erred, and that his advance against Hadhrat Ali (radhiAllaahu anhu) was a form of rebellion.

Nabi ρ once said to Hadhrat Ali (radhiAllaahu anhu) regarding Hadhrat Zubair (radhiAllaahu anhu), *“I take an oath in Allaah’s Name, he will most certainly oppose (fight) you one day, (but) he will be in the wrong.”* [Abu Bakr Bin Abi Shaibah]

Note:

Since this was a matter of Ijtihaadi error, there is absolutely no scope of permission for anyone to slight, accuse or speak ill about any of these personalities. Since there have been numerous virtues narrated about each one of them, it is necessary that we only harbour good thoughts about all of them. It is not permissible in the Shariah to slight anyone of them in the least way. Nabi ρ said, *“(Fear) Allaah! (Fear) Allaah! Regarding my Sahaabah. Do not make them targets after me (i.e. after my demise).”*

CHAPTER SIXTEEN

THE DISCUSSION ON THE BELIEF REGARDING TAQDEER (FATE/PREDESTINATION)

Qadhaa and *Taqdeer* (Fate and predestination) is Haqq and it is Fardh to believe therein. The meaning of *Taqdeer* is to believe that even before the creation of the Creation, Allaah Ta`ala knew about all the good and bad, Imaan and kufr, guidance and deviation, obedience and disobedience, that was to occur. He knew what actions were to take place and how mush each creation was to receive. He knew the conditions of things. Everything was in His Knowledge even before their creation and all of it was recorded. Now whatever occurs in the universe, does so with and in accordance to His intention and will.

Whatever transpires, He had full knowledge of it, even before it came into existence. The literal meaning of *Taqdeer* is to plan something beforehand. Like how a person will plan a house before building it, so too did Allaah Ta`ala 'plan' this entire universe, which was always existent in His Knowledge. And accordingly He noted everything down from the very beginning to the very end in complete detail. This is what is known as *Taqdeer*. Allaah Ta`ala in His Perfect Planning knows precisely that at a certain time on a certain day at a certain place such and such will take place, etc., etc. As it is mentioned in the Qur`aan Majeed, *"Indeed Allaah Has made everything in measurement."*

Qadhaa is that in accordance to this 'plan' of Allaah Ta`ala He brought everything into existence. The literal meaning of *Qadhaa* is to create. As Allaah Ta`ala says in the Qur`aan Majeed,

وجعل الله لكل شيء قدراً (سورة طلاق – 3)

Hence it is the firm and unanimous belief of the Ahle Sunnat Wal Jamaat that *Qadhaa and Taqdeer* are Haqq and true. Not even an

atom moves without His Knowledge and predestination. Nothing is out or beyond His All-Encompassing Knowledge.

First objection:

Since everything that man does is recorded and events will only occur when Allaah Ta`ala had destined it to occur, what then is the meaning of being retributed for deeds, when things are out of man's control?

Answer:

Some knowledge is such that it is evident and obvious (i.e. every person knows and understands it). But if one reflects and contemplates excessively on it then it becomes complicated. For example, during the day and night, some or the other thought enters the mind. Everyone experiences it. However, if one now starts contemplating on how is it that these thoughts come onto the mind? Were theses thoughts always in the mind or did they come from elsewhere? And then how do they enter the mind? Were they created in the mind or elsewhere and then entered the mind? And then all these thoughts come one after the other – do they pile up in the mind or what happens to them? Like if one word is written on a paper and another on top of that and then another on top of that, etc. Eventually none of the words will be legible or recognisable.

Nevertheless, all such questions enter the mind, and their answering becomes difficult. However, if one does not contemplate too deeply on the matter, then it is as clear as daylight, that one thought entered the mind and then another. None will question it or even refute such an obvious thing. If anyone refutes this then it will be said that he is a fool that he does not understand such an obvious thing. This proves that there are some knowledge which are of this type. The issue on *Taqdeer* is also similar. Logically and rationally it is a simple to understand matter. That is, all events take place in accordance to the ever-existing Knowledge of Allaah Ta`ala. This is also borne out by

narrational proof (i.e. Qur`aan Majeed and Ahaadith). There is no scope here for refutation or doubt. This Knowledge and Will of Allaah Ta`ala is connected to two types of things; One is with those things which are said to be in the control of man and secondly with those things which are out of man's control.
This choice is also such a thing that it is such an obvious matter that even an animal discerns it. If someone hits a dog with a stick, the dog will attack the holder of the stick and not the stick! This then, is also the difference between the one who has the choice and the one who is constrained.

Whenever a person desires to execute any action, then he feels that freedom within him that he is free to choose whatever he wants in the matter and none is forcing him to do it in any particular way. Hence, this is such a clear and obvious matter, but if one wants to contemplate over it, then one will discern confusion and difficulty. This is why the Shariah has made it simple for us to accept and believe in a summary and not to delve too deeply into the matter.

Second answer

The Knowledge of Allaah Ta`ala with the actions of His servants is such that it does not restrict the actions of man. The Knowledge of Allaah Ta`ala has this connection with the actions of man, that Allaah Ta`ala knows that a certain person will do certain thing, which he (man) will be doing it of his own choice and not by any force exerted on him by Allaah Ta`ala. So if any act is to take place in the Knowledge of Allaah Ta`ala, then man's will and intention will coincide with this Knowledge of Allaah Ta`ala and occur accordingly. Hence the belief in Taqdeer, contrary to it negating the concept of free will and choice actually confirms and strengthens it.

Second objection

It is our belief that Allaah Ta`ala is All-Knowing and Knower of the unseen. Allaah Ta`ala being the Knower of the unseen means that He

is fully aware of every smallest and minute thing that is to occur in the future. Hence, if Zaid intended to kill Bakr, then Allaah Ta`ala knew of this intention and if he killed him then Allaah Ta`ala knew that he was to kill him. Also, Allaah Ta`ala wanted it so. If we believe that every act of man is dependant and subject to the Knowledge of Allaah Ta`ala, then we are constrained to accept that man is 'forced by circumstances' to do what he is supposed to do. So it follows that if we believe in Allaah Ta`ala being the Knower of the unseen, we have to accept the concept of fatalism (i.e. that man is bound to accept what is fated for him and that his destiny is bound and sealed by fate). On the other hand if we say that we have complete control over our actions and can do as we choose, then in that case it would appear that -- *Nauthubillaah!* – Allaah Ta`ala's Knowledge does not include our actions. Another thing is that since we believe that Allaah Ta`ala is the Knower of the unseen, then we are constrained to say that it is senseless that we make dua, because whatever is destined to happen will happen according to Allaah Ta`ala's Knowledge.

Answer:

This is certain that the existence of free will and choice is obvious. In fact it is seen and witnessed. And that thing which is obvious, seen and witnessed, cannot be negated if any uncertain proof is brought forth. In fact the proof will be said to be incorrect. For example, by calculation it is ascertained that on a certain day there will be an eclipse in a certain place. However, if it so happens that the eclipse does not take place at that place and time, then one cannot say that the witnessing was wrong. In fact, it will be said that the calculation was incorrect. But it cannot be said with certainty how and where the calculation went wrong. So in this case, where a proof is brought for the negation of free will and choice, and we know for certain that everyone has free will and choice, this is borne out by every person's own experience and knowledge, then it will be said that this proof is incorrect. As in the case illustrated in the objection above, the knowledge of Allaah Ta`ala that the killer will commit murder does

not negate the free will of the murderer that he is constrained to commit the murder. In fact, this knowledge of Allaah Ta`ala confirms that concept that he has the free will and this Knowledge of Allaah Ta`ala is connected to that free will of the murderer.
It is never useless and futile to make dua unto Allaah Ta`ala even though he is Knower of unseen. We are unaware of what Allaah Ta`ala had predestined for us. Also, we are constrained to ask Allaah Ta`ala for our needs, and the Shariah instructs us to do so. Therefore we have to fulfil our duty which the Shariah has instructed us with and make dua and we will gain peace and contentment of mind and heart and also be rewarded for it. Nevertheless, we will only get what is destined for us.

Another point is that Allaah Ta`ala has attached some favours and bounties on our duas, that is we make dua we will get it otherwise not. Hence there is also this benefit in making dua. Also, if something is not destined for us and we make dua for it then Allaah Ta`ala will most certainly give us something in exchange for it in the hereafter. When a person will see what his duas have reaped for him in the hereafter, he will wish that none of his duas were accepted in the world.

Third objection

Since the servant's intention and choice is dependant and subservient to that of Allaah Ta`ala, then it follows that man is forced and helpless and has no choice in matters between good and evil.

Answer:

The choice and intention of man is a quality of his. And all qualities are corollaries and secondary to the primary, which is existence. Firstly man is present and in existence. Had he not been existent then there would not have been intention or choice for him.

Now we should understand that when it is said that the choice and intention of man is subservient to that of Allaah Ta`ala, it is like saying that the existence of man is subservient to the existence of Allaah Ta`ala. So just like the existence of man is impossible without the existence of Allaah Ta`ala, so too are his intentions and wills are not possible without that of Allaah Ta`ala.

So to believe that man's intention and free choice is non-existent because his intentions are subject to that of Allaah Ta`ala, then it follows we will have to accept that man's presence is non-existent because it is subservient to the existence of Allaah Ta`ala. Because it follows that if free will and choice is the opposite of force and constraint then non-existence is the opposite of presence. Whereas every intelligent person accepts and understands that the existence of man is subservient to the existence of Allaah Ta`ala and everyone knows that man is present and existent. What then is the reason why it is averred that because man's choice is subservient to that of Allaah Ta`ala his free choice is non-existent?

Taqdeer is changed and affected by some actions, like dua

It is stated in one Hadith, *"Nothing changes Qadhaa except dua."*

From this we understand that Taqdeer is of two types; one is that which is unchangeable and fixed and the second is that which can be changed. This second one is known as *Taqdeer-e-Muallaq* (i.e. it is suspended/dependant on some act). This is when Allaah Ta`ala instructs the angels to treat a certain servant of His in a particular way if he does a certain act like dua or charity, otherwise they must treat him in another way. This is known as *Taqdeer-e-Muallaq*. Allaah Ta`ala is aware what His servants will do eventually and He knows precisely what His servant will conclude upon. This is *Taqdeer-e-Mubram*.

In Taqdeer-e-Muallaq there can be changing whereas in Taqdeer-e-Mubram there is no changing. Those things which are mentioned in

the Hadith that nothing can change it, are the Taqdeer-e-Mubram and those which can be changed by dua, etc. is Taqdeer-e-Muallaq.

CHAPTER SEVENTEEN

IMAAMAT AND KHILAAFAT

Although the discussion on Imaamat and Khilaafat, according to the Ahle Sunnat Wal Jamaat is not actually a topic to be discussed under beliefs (Aqeedah), nevertheless, since the Rawaafidh and people of Bid`ah have included it as part of Aqaa`id, the Ulama-e-Haqq have also included it under discussion of Aqaa`id, so that people may come to know of what the true situation is.

It is necessary for the Muslims to elect that person who has outstanding qualities insofar as Deen and Dunya is concerned as their Khalifah and leader so that he may administrate their affairs. The Shariah has prescribed this so as to safeguard the Muslims against social ills, to enforce the Divine Laws, protect against kuffaar attacks and onslaughts, administrate the public affairs, assist the weak and poor and for the general peace and order of society. In this regard we realise the necessity for the Muslims to choose an Ameer and leader.

After the demise of Nabiρ, this is first thing the Sahaabah (radhiAllaahu anhum) did and they elected Hadhrat Abu Bakr (radhiAllaahu anhu) as their leader and Khalifah. If this was not a Fardh duty on the Muslims, then the Sahaabah (radhiAllaahu anhum) would not have granted it preference immediately after the demise of Nabi ρ, so much so that they did this even before he ρ was buried. This consensus of the Sahaabah (radhiAllaahu anhum) is, in itself a proof for its compulsion in the Deen.

The definition of an Islaamic State

An Islaamic State is that state which operates strictly in accordance to the Shariah and all its laws and statutes are fully in compliance with Islaamic Law.

If the state is fully in compliance with the dictates of the Nubuwwat (i.e. as Nabi -sallAllaahu alaihi wasallam- did it), then it is called a *Hukoomat-e-Raashidah* or *Khilaafat-e-Raashidah*. This is so because since this state is fully compliant to the dictates of the Shariah, it is rightly guided (*Raashidah*).

A Khalifah-e-Raashidah is that person who is properly elected by the intellectual and pious members of the Ummat and he is a pious and uprighteous person, who has Taqwa and is knowledgeable. Outwardly he must be an excellent statesman and inwardly a Wali. Such a person can truly be called a Khalifah-e-Raashid.

But if the leader was not properly selected but came into power by force or lineage, then although such a state is run in accordance to the Shariah it will be called a *Hukoomat-e-Aadilah* (Just State), otherwise if it is not according to the Shariah, then it will be called an oppressive state.

Islaamic leaders

A true and worthy leader is that one who regards Allaah Ta`ala as the true Leader and Master and he conducts himself properly as the deputy of the Nabi ρ and rules in accordance to the Shariah of Islaam. The first condition for an Islaamic Leader is that he is a Muslim and that he accepts Nabi ρ as the Final and Last Nabi.

The reason why the condition of his administering the state as the deputy of Nabi ρ is to make the distinction between a Prophet and a Khalifah. The prophets are the deputies of Allaah Ta`ala on earth, as it is stated in the Qur`aan Majeed, *"And when your Rabb said to the angels, 'Indeed I am making on earth a deputy."*

“O Dawood, indeed we are making you a Khalifah on earth.”

A Khalifah is the deputy of the Prophet and he has to rule and administer in accordance to the Shariah and Deen laid down by the Prophet.

Note:

If any country claims to be a Muslim State but it is run by irreligious people and consultation is also made with irreligious people, and most of the laws of that state are **not** contrary to Qur`aan Majeed, Sunnat and Ijma of the Ummat, then such a state is known as a State of Hypocrisy (*Hukoomat-e-Nifaaq*). Such a place is like poison to Islaam. Wherever and however possible such a place and government has to be opposed. This opposition is Fardh, but the condition is that if it is replaced there must be a proper Islaamic replacement for it. If there is no hope of finding a suitable proper Islaamic replacement, then the citizens will have to adopt patience and counsel and advise them as far as is possible.

The conditions of an Ameer and Khalifah

1. He must be a Muslim

It is wholly impermissible to have a non-Muslim leading a Muslim State and it is also likewise impermissible to enter into consultation with them in the running affairs of the State.

2. He has to be sane and mature

An insane, idiotic and immature person who is unable to run his own affairs, will not be able to rule a country.

3. He has to be brave person, a good planner and one who is an intellectual

He must not be a weak-willed person, who is inexperienced and not be able to give good counsel.

A Bedouin was once passing by a Christian state when the ruler called him and asked him about the Muslim Ruler, who at that time was Hadhrat Umar (radhiAllaahu anhu). He replied, *"Our Khalifah is one who does not deceive anyone, nor is he deceived by anyone."*

4. He must be male and not female

There is consensus of the Mujtahiddeen of the Ummat and there is also a Hadith to this effect. Nabi ρ said,

"That nation will never be successful that leaves their leadership to a woman."

It is stated in the Qur`aan Majeed, *"Men are in charge of women, because of what Allaah has blessed some over others."* [Surah Nisaa, 34]

The meaning of this Aayat is that Allaah Ta`ala has granted men superiority over women in knowledge and actions. This is borne out by a Hadith where Nabi ρ mentioned the deficiency of women's intelligence and knowledge. A woman asked, *"O Rasulullah ρ, why is it that we have a deficiency in intelligence and knowledge?"* Nabi ρ replied, *"Is not the testification of men half that of women's?"* They replied in the positive, whereupon he (sallAllaahu alayhi wasallam) said, *"This is because of the deficiency in their intellect."* He then said, *"Is it not that when she menstruates, she cannot perform Salaat or keep fast?"* They replied in the affirmative, whereupon Nabi ρ said, *"That is the deficiency in their actions."* [Bukhari]

Insofar as intellect is concerned, the actual benefit is that one has to be understanding, have proper forbearance, one must not be overpowered by emotions and one has to (at times) make split

decisions with force and decisiveness. Women, notwithstanding their ability to have much knowledge do not have these qualities which are necessary in administering a State. They lag behind men in these regards. This is why in the abovementioned Hadith the women did not raise any objection. The Aayat proves that Allaah Ta`ala has made men the rulers over women. When women have not been made rulers of the home, administering a State is a far cry from that.

Another point is that Allaah Ta`ala has instructed women to *"Remain glued to their homes"*, i.e. they have been ordered to adopt hijaab and conceal themselves in their homes. When such an injunction has been issued for them, how will they be able to run a country?

Note: In the Qur`aan Majeed mention is made of the queen of Saba (Bilqees). This is something which was so during the time when she was kaafir.

6. He must be just

That is, he must be able to rule with equality and fairness. He must be trustworthy and honourable. One of the main aspects of trust is that no governorship of any part of the state be given to unworthy people. Allaah Ta`ala states, *"Indeed Allaah orders that you hand over trust to worthy persons and when you govern between the people you do so with justice."* [Surah Nisaa, 58]

7. He has to be a Quraishi

This is so because Nabi ρ said, *"Leadership is from the Quraish."*

8. He must be an Aalim of the Deen and pious

He must be an honourable person with good character. For the establishment and subsistence of a proper Islaamic State where the Deen is put into proper practice, knowledge of the Deen is necessary.

That person who is not an Aalim-e-Haqq and Allaah-fearing, will not be able to keep corruption, bribery, oppression, etc. out of the system.

The Shia belief regarding Imaamat

The Shiahs maintain that to be sinless is also a prerequisite for Imaamat. They also say that the Imaam must be a Haashimi, like Hadhrat Ali (radhiAllaahu anhu). And he must also be a Faatimi (i.e. from the progeny of Hadhrat Faatimaa (radhiAllaahu anha), like Hadhrat Hasan and Hussein (radhiAllaahu anhuma) and their offspring. They also have the belief that the Imaam is one to whom Wahi descends. The Ahle Sunnat say that to be sinless is not a prerequisite for Imaamat. Besides the Ambiyaa (alaihimus salaam), no man is sinless. To believe that anyone, after the demise of Nabi ρ receives Wahi and is sinless, is just like accepting a piece of Nubuwwat and it is also a negation of the Seal of Prophethood. To be sinless is only a speciality of Nubuwwat. An Imaam and Khalifah only has to bring into practice the Deen and Shariah of the Seal of Prophets ρ, hence he has to be an Aalim who is practical and Allaah-fearing. He does not have to be sinless.

Also, the household of Nabi ρ never claimed to be sinless. Hadhrat Ali (radhiAllaahu anhu) has retracted in numerous Masaa`il on the view of Hadhrat Ibn Abbaas (radhiAllaahu anhu). It is also reported in Shia books that Hadhrat Hussein (radhiAllaahu anhu) was annoyed with his brother Hadhrat Hasan (radhiAllaahu anhu) as to why he had entered into a peace treaty with Hadhrat Muaawiyah (radhiAllaahu anhu). If according to the Shiahs Hadhrat Hasan (radhiAllaahu anhu) was sinless and a recipient of Wahi how is it that his brother, Hadhrat Hussein (radhiAllaahu anhu) did not agree with his decision of entering into a peace treaty. On the contrary he should have wholeheartedly accepted his brother's decision. This reaction of the brother proves that they are not sinless.

The duties of the Ameer of an Islaamic State

Hadhrat Shah Waliullaah (rahmatullahi alaihi) states the following duties of an Islaamic Ameer in his Kitaab, *Izaalatul Khufaa Fi Khilaafatil Khulafaa,*

1. It is imperative that the Islaamic ruler or Ameer safeguards the Deen and Islaamic doctrines as is prescribed in the Sunnat-e-Nabawi (sallAllaahu alayhi wasallam) and on that which the consensus of the Ummat is upon.

2. It is Fardh and necessary that he removes and eradicates every vestige of un-Islaamic factors in the administration. The renegades, atheists and Zindeeqs should be executed and the perpetrators of Bid`ah must be punished, (so that no harm comes to the Deen).

3. He must establish the Laws and signs of Islaam. For example, Jumuah, Jamaat Salaat, Fasting, Zakaat, Hajj, etc. must be enforced in their proper times and places. He should appoint Imaams for the Musaajid and set up a structure for the collection and distribution of Zakaat. He must appoint an Ameer for the people on the occasion of Hajj.

4. As far as is possible he must revive the knowledge of the Deen amongst the masses and keep it alive. As far as possible he must establish Deeni Madrasahs in all the localities. Like how Hadhrat Umar (radhiAllaahu anhu) appointed Hadhrat Abdullah Bin Mas`ood (radhiAllaahu anhu) to go with a group of Sahaabah (radhiAllaahu anhum) to Kufa and establish Deeni Ta`leem there. In this same vein he sent Hadhrat Ma`qal Bin Yasaar and Abdullah Bin Mughaffal (radhiAllaahu anhuma) to Basra for the same purpose.

5. He must set up an Islaamic justice system where the disputes amongst the people may be justly resolved. He must appoint suitable Qaadhis in various places.
6. He must protect and safeguard all the Muslim lands (under his control) from the evil and attacks of kuffaar, rebels, etc.

7. He must have the boundaries of the land properly safeguarded and equip his army with the necessary arms, etc. To save his citizens from any sudden attack from the kuffaar.

8. He should (as far as is possible and he is able to) wage Jihaad against the enemies of Allaah Ta`ala. This is regardless of whether it is a Jihaad to increase the lands of Islaam or whether it is to defend the lands of Islaam.

9. He must prepare an army for Jihaad and set up a proper system for them and also accommodate for their wages.

10. He must collect *Jizya* and *Khiraaj* from the kuffaar living in Muslim Lands.

11. He must stipulate suitable wages for the Judges, Mufti, and Imaams of Musaajid, wherein there is no wastage or shortage.

12. He must appoint trustworthy, just and suitably qualified personnel for the various posts.

13. He must personally see to the welfare and functioning of the army, governors, Qaadhis, etc.

14. He must also ensure that he never delegates any duty of the Muslims to a kaafir. Hadhrat Umar (radhiAllaahu anhu) severely prohibited this. That is, it is not

permissible for the Muslim Ameer to appoint a kaafir to any post in the running and operation of the State. As a matter of fact, it is not even permissible to take the advice of a non-Muslim in such affairs.

The manner of appointing an Ameer

There are a few ways of choosing an Ameer:

First way:

The Ulama, pious, uprighteous and noble individuals of a land, who have the Deen and interests of the masses at heart will consult amongst themselves and they will choose a suitable person who fulfils all the above qualifications as their Ameer or Khalifah. It will then be Waajib for the Muslims to obey him. The appointment of Hadhrat Abu Bakr (radhiAllaahu anhu) was done in this way. Hadhrat Ali (radhiAllaahu anhu) was also appointed as Khalifah in this way.

Second way:

When an uprighteuous and trustworthy Ameer, who has the interests of the Deen and masses at heart, chooses a successor to himself. This is the manner in which Hadhrat Abu Bakr (radhiAllaahu anhu) chose his successor, Hadhrat Umar (radhiAllaahu anhu). Prior to choosing Hadhrat Umar (radhiAllaahu anhu) as Khalifah, Hadhrat Abu Bakr (radhiAllaahu anhu) consulted with other senior Sahaabah (radhiAllaahu anhum).

Third way:

When a suitably appointed Ameer or Khalifah, who is himself worthy of the post, instructs a group of worthy persons, who in his opinion are all worthy of leadership, to consult amongst themselves and choose a successor to him from amongst themselves. Like when

Hadhrat Umar (radhiAllaahu anhu) chose six persons and told them that they must agree to one of them being his successor. Hadhrat Uthmaan (radhiAllaahu anhu) was appointed as a Khalifah in this way.

Assuming leadership by force

A fourth way of assuming leadership is to forcefully take the reigns of a country or state. That is, when a person does not adopt any of the above ways, and by use of force or by gaining the support of the masses takes the reigns of a state.

This method requires that a person must have sufficient force and manpower to be able to turn an entire country under his sway by the use of force or other such tactics. A person undertaking such a stratagem must also be sincere and sure of himself. It is difficult to be able to harness such a force, to be able to overthrow another government. Even if such a force is able to be mustered up, then the merits of the situation must be calculated, like the experience of Hadhrat Hussein (radhiAllaahu anhu) and his army learnt that such an attempt will have negative results and the resultant bloodshed may outweigh any perceived benefits of assuming leadership. There may be more harm inflicted on the public and citizens than any good of the long-term.

And then on the other hand , if such a coup is realised, then there is the possibility of the new government being even worse and more oppressive then the previous. Hence, if such a force cannot be mustered whereby a coup is easily achieved or there is a genuine fear of more fitnah and harm coming out of the exercise, then it is preferable to adopt patience with the present state, and wherever possible to try and counsel and rectify the present situation.

Note:

When the intellectuals and worthy persons have chosen an Ameer, then it is necessary that the Ameer has all the prerequisites outlined above. If one who fits all the above requirements cannot be found, then the one who has the most qualities stated above must be chosen. If all of the qualities are not found then it cannot be said that such a person is not an Ameer or Khalifah. The Sultaans during the Uthmaani regime were not all Quraishis, but nevertheless, it was still called a Khilaafat. It will not be correct to say that since they are not Quraishis, they are not to be called Ameers or khalifahs. This is incorrect.

CHAPTER EIGHTEEN

THE DISCUSSION ON IMAAN

In the Arabic language, the word 'Imaan' means to verify. That is, to believe someone to be true and to accept his word and bring faith in him and his message.

According to the Shariah, Imaan means to accept unrestrictively with the heart and to follow all the matters of the Deen-e-Muhammadi (sallAllaahu alayhi wasallam), which have been proven by faith or clearly.

There are many such things which are included in the Deen, but five points have been extracted which have been granted special emphasis:

1. Belief in Allaah Ta`ala's Being and Qualities as they are.
2. Angels
3. All the Ambiyaa (alaihimus salaam)
4. All the Kitaabs which Allaah Ta`ala had revealed on His Prophets for the guidance of mankind
5. Resurrection and the coming of Qiyaamah

The Qur`aan Majeed has emphasised greatly on bringing Imaan in these things. They are also mentioned on many occasions, for example,

"O you who believe, bring faith in Allaah, and His Rasools, and Kitaabs which He has revealed on His Prophet, and the Kitaabs which He has revealed before. He who disbelieves in Allaah and His angels, and His Kitaabs and His Prophets and The Day of Qiyaamah, indeed he has strayed, a far deviation."

These things have also been mentioned extensively in the Ahaadith. The Ahaadith where these things have been mentioned have reached the level of *Tawaatur*. In this regard, Hadhrat Jibraeel (alaihis salaam) once came to Nabi ρ and asked the definition of Imaan, to which Nabi ρ replied, *"That you believe in Allaah and His angels and His Kitaabs and Prophets and The Day of Qiyaamah."* Thereafter, Nabi ρ also said that belief in good and bad to be from Taqdeer is also a necessary part of our belief.

Acknowledgement with the tongue

According to Imaam Shamsul Aimmah and Imaam Fakhrul Islaam, there are two conditions to Imaan; One is to verify (accept) in the heart and the other is to confirm with the tongue. However, even according to them if there is a restrictive factor, like if a person is deaf or under duress (fear of life), then this second condition is waived.

According to the majority Aimmah and Imaam Abu Mansoor Maatureedi (rahmatullahi alaihi), Imaan is testification and acceptance in the heart. As for the acknowledgement with the tongue, this is a necessary injunction which is restricted to the world. That is, testification in the heart is something which is hidden, and others are unaware thereof. Hence, in order to make others aware and for the visible and apparent acknowledgement of the testification of the heart, acknowledgement in the heart is imperative.

This view of the majority is borne out by the Aayaat,

اولائك كتب فى قلوبهم الايمان (سورة مجادلة – 22)
"They are the ones in whose hearts Imaan is recorded."

و قلبه مطمئنٌّ بالايمان (سورة نحل – 106)
"And his heart is content with Imaan."

و لمّا يدخل الايمان فى قلوبكم (سورة حجرات – 14)
"And when Imaan enters your hearts."

These Aayaat confirm that Imaan is in the heart and not tongue.

Imaan and good deeds

Imaan is strengthened and gains lustre with the commission of good deeds, however, Good deeds are not a part of Imaan. That is the reason why the perpetration of evil deeds does not diminish Imaan, rather it reduces its lustre. The proof for this is as follows:

1. In the Qur`aan Majeed, Allaah Ta`ala has specified Imaan as a condition for the correctness and validity of good deeds. There is a general rule that thing which is a condition is not part of or included in the conditional thing. It is mentioned in the Qur`aan Majeed, *"And he who carries out good deeds from amongst the men and women, whilst he/she is a Mu`min."*

2. There is a rule that the thing which is attached and the thing whereto it is attached are different entities. In other words, two things which are joined by conjunction. In the Qur`aan Majeed, good deeds are attached and connected to Imaan (by conjunction). Good deeds are attached and

Imaan is what it is attached to. Hence according to this rule, good deeds and Imaan are two separate entities. Allaah Ta`ala says in the Qur`aan Majeed, *"Indeed those who bring Imaan and carry out good deeds."*

3. The (Muslim) person who commits sins is still a Muslim. It is stated in the Qur`aan Majeed, *"And when two groups of the Mu`mineen fight."* Whereas fighting (amongst each other) is sinful.

The majority of the Muhadditheen and Imaam Shaafi (rahmatullahi alaihi) and Imaam Maalik (rahmatullahi alaihi) state that Good deeds are part of complete Imaan. That is, minus good deeds, Imaan is never complete. Yes, Imaan will remain deficient with the commission of sins. They say that sinning decreases the Imaan leaving it deficient, hence these groups claim that the (Muslim) perpetrator of sins, after serving his punishment in the hereafter will (by the Will of Allaah Ta`ala) be eventually forgiven (since they still have Imaan, albeit deficient).

The above-mentioned belief regarding Imaan and good deeds being separate entities is that of the Ahnaaf. In essence the two beliefs are similar, there is a mere juggle of words.

However, the Mu`tazilahs claim that good deeds are an essential constituent of Imaan. They say that the perpetrator of major sins no longer remains a Muslim, although he is also not a kaafir.

Imaan increasing and decreasing

Regarding this there is a difference between the Ulama. Imaam Abu Hanifah (rahmatullahi alaihi) states that Imaan does not increase or decrease, whereas Imaam Shaafi (rahmatullahi alaihi) says that it does.

The meaning of Imaam Abu Hanifah`s (rahmatullahi alaihi) statement is that Imaan, which is a common factor between all

Muslims, and which is the bond whereby Muslims are connected to each other and their bond of brotherhood is established, as Allaah Ta`ala says in the Qur`aan Majeed, *"Indeed the Mu`mineen are brothers"*, he says that this Imaan does not increase and decrease. However, insofar as Yaqeen, recognition of Allaah Ta`ala, obedience, and good deeds are concerned there can be a change in the perfection and strength of one's Imaan. The Imaan becomes stronger in proportion to the strength of these factors. Therefore the Imaan of the general people can never reach the level of perfection of the Imaan of the Ambiyaa (alaihimus salaam). So insofar as the Yaqeen, recognition of Allaah Ta`ala, commission of good deeds is concerned, the general masses will never reach the level of the Ambiyaa (alaihimus salaam), but as far as the Imaan which the common bond of brotherhood between believers, it is all the same.

Imaan and Islaam

There is a difference between the two as far as literal definition is concerned. Imaan is the testification in the heart and Islaam is the term to describe obedience and submission. It is for this difference that these two are mentioned separately in the Hadith of Hadhrat Jibraeel (alaihis salaam), and the answers given are also different. The reply given to the definition of Islaam was Salaat, Ramadhaan fasts, Zakaat and Hajj. It is stated in the Qur`aan Majeed, *"The wandering Arabs say: 'We believe. Say (unto them, O Muhammad - sallAllaahu alayhi wasallam): 'You believe not, but rather say `We submit,' for the faith has not yet entered into your hearts."* [Surah Hujaraat, 14]

However, insofar as the Shariah is concerned these two have the same meanings. Because Imaan, even though it means testification of the heart, nevertheless, good deeds and obedience is also an imperative part of it. And Islaam although it means obedience and submission, nevertheless, this submission and commission of good deeds and obedience means nothing if there is no Imaan. Good deeds

and total submission without Imaan is meaningless and is of no consequence.

One should have no doubt in Imaan

That person who has brought Imaan in whatever Nabi ρ brought is a true Mu`min and he should not say, *"I am a Mu`min, Insha-Allaah."* The word, 'Insha-Allaah Ta`ala' must be omitted from this sentence. However if it is said with this intention that the final end of one is only known to Allaah Ta`ala or he says it with the intention of it being a blessing, then it will be permissible. Nevertheless, it should not be said in any event, because such a statement conveys the message to listeners that there is a doubt in one's Imaan.

The proclamation of Imaan at the time of one's death or when the punishment becomes evident is unacceptable

Imaan is accepted when it is brought on the unseen and when one completely accepts whatever Nabi ρ had brought and propagated, with full trust in his words without having seen or investigated any of the things he proclaimed. In the opening verses of Surah Baqarah, Allaah Ta`ala describes the true quality of believers, *"They are those who believe in the unseen."* And then further on these are the ones for whom the promise is made, *"They are the ones who are on guidance from their Rabb and they are the ones who are successful."*

Hence the person, who at the time of his death or when the punishment and angels become apparent to him accepts Imaan, then such an Imaan is of no consequence or worth. It is stated in the Qur`aan Majeed, *"There is no repentance (accepted) from those who commit evil until when death comes to them and then they say, 'Indeed I repent now.'"* [Surah Nisaa, 18]

"Their Imaan will not benefit them when they see Our punishment." [Surah Mu`min, 85]

Imaan is not lost on the perpetration of major sins

A Muslim does not become a kaafir by the perpetration of sins, even though it may major sins. The reason being that the crux of Imaan is testification of the heart and good deeds are not an integral part of Imaan. Therefore, the perpetration of evil deeds does not render one's Imaan lost, however, it does cause a deficiency in Imaan and the lustre of Imaan also decreases.

The Mu`tazilahs aver that the perpetration of major sins causes one to lose one's Imaan, because they believe that good deeds are an integral constituent of Imaan. But they say that one does not become a kaafir. This was the first evil belief coined by the Mu`tazilahs during the lifetime of Hadhrat Hasan Basri (rahmatullahi alaihi), and they have thus created a stage which is between Imaan and Kufr.

According to the Khawaarij the perpetrator of major sins becomes a kaafir. They have used Ahaadith like, *"He who omits Salaat purposely, has indeed committed kufr"*, as their proof. However, if this is viewed in the light of the Aayaat mentioned above, where the perpetrators of major sins are still called Mu`mineen, then we will provide a suitable interpretation for this type of Ahaadith and say that it does not mean clear-cut kufr, but rather such people are committing actions which are akin to kufr. *[Or the meaning of kufr in this context also means to be disobedient, which is the literal meaning of kufr – Translators Note]*

Also, there are Aayaat like, *"Indeed Allaah does not forgive that partners are ascribed to Him, and He forgives (everything) besides that for who He desires."* [Surah Nisaa, 48]

When Allaah Ta`ala proclaims that He will forgive all sins besides *shirk*, and it is obvious that the sins of Mushrikeen are not forgiven, then who and what is meant by this Aayat?

The final analysis and result depends on one's final end

The basis of Imaan and kufr suspends on one's end. At times it may also happen such that a person may spend his/her entire life in Imaan or kufr but the final end is opposite to what they have spent their lives, and their final reckoning will be dependant on this end condition.

The ruling regarding those adult persons who were isolated such that the message of Islaam never reached them

The Ummat is unanimous that the Law-Maker is only Allaah Ta`ala. Those acts which are ordered by Allaah Ta`ala are worthy and liable for reward and the pleasure of Allaah Ta`ala whereas the commission of those acts which are forbidden by Him, carry His displeasure.
Now the question arises as to whether the distinction between the desirable and undesirable acts is something which is obvious and does not need clarification or whether they need to be taught by the Shariah. In other words – is the distinction between good and evil a rational thing or a Shar`i specified thing? There is a difference of opinion on this.

The *Ashaa`irah* say that this is a Shar`i specified thing. Those things which Allaah Ta`ala has specified and ordered are desirable and worthy of reward and Allaah Ta`ala's Pleasure, and (the perpetration of) those things which are forbidden carry His displeasure and punishment. If Allaah Ta`ala orders something which is prohibited and undesirable, then it becomes worthy of reward and a desirable act and vice versa. For example, Allaah Ta`ala has forbidden the consumption of alcohol, hence there is evil and undesirability in this, whereas if its consumption was ordered by Allaah Ta`ala, then it would have been a rewarding act.

The Maatureedis and the Mu`tazilahs say that the distinction between desirable and undesirable is a rational and discernable thing. That is, whether a thing is desirable and good or whether it is undesirable or bad, is something which we can conclude and discern fro ourselves

with our own intellect. It is not dependant on instructions from the Shariah. For example, to assist the poor and helpless and to be thankful for a favour is a good and desirable thing, and to kill unjustly is evil and undesirable. These acts are obvious to the intelligence.

After accepting the above, the Maatureedis and the Mu`tazilahs have the following differences:

1. The Mu`tazilahs say that after discerning between good and bad, the intellect can give a judgement as to whether Allaah Ta`ala has made this desirable act necessary and whether He has made this undesirable act haraam. In other words, it is binding on Allaah Ta`ala to give rulings on desirable and undesirable acts. And if, assuming there was no Nabi who came and no Shariah present, then too, theses acts would be binding.

2. The Maatureedis say that regarding the desirable and undesirable acts, there is dependence on the Divine Injunctions. Until such time that Allaah Ta`ala had not revealed any ruling regarding a thing it would have no obligation or prohibition.

3. Ibn Humaam (rahmatullahi alaihi) says that although the desirable and undesirable are rational and discernable things, nevertheless, no law becomes binding by them nor is any part of it binding on the servant.

And then there are differences between the Maatureedis:

1. Some seniors amongst them, like Imaam Abu Mansoor Maatureedi (rahmatullahi alaihi) and Imaam Fakhrul Islaam (rahmatullahi alaihi), etc. have this view that there are some matters which the intellect can discern by itself, like bringing Imaan (in One deity), or giving thanks for a

favour, etc. It is for this reason that these personalities regard Imaan as being necessary for every human being (and jinn), who reaches that age whereby he/ she can reflect and contemplate (over his creator), and also will be able to discern the impermissibility of kufr. This should be so regardless of whether the Message of the Nabi ρ reached them or not. This view has also been recorded from Imaam Abu Hanifah (rahmatullahi alaihi) that there is no excuse for any sane and mature person not to recognise his Creator, because there are so many signs which indicate the existence of a Divine Being.

2. The remainder in this group aver that every person is *Mukallif* (bound by the Shariah) hence it is necessary that the message reach everyone. Therefore, they say that those kuffaar who never receive the message of Islaam, are not *Mukallif*, hence they will not be answerable on the Day of Qiyaamah.

From all the above, the following conclusions can be deduced regarding the person who lives in isolation, on a mountain or away from civilisation and to whom the Message of Islaam has not reached:

1. The Mu`tazilahs say that the kuffaar will be taken to task for committing evil acts, and those who have no Imaan and neither are kaafirs will be answerable for not executing good acts. And if a person has Imaan, then he will be rewarded for his good acts.

2. Some senior Maatureedis, some of whom have been named above, say that if a person opted for kuffar then he will be punished for it. And if he has neither opted for Imaan nor kufr, then he will be taken to task for not opting for Imaan only if he had lived long enough to have been able to reflect and contemplate over his creator.

3. The Ashaa`irah and Ibn Humaam (rahmatullahi alaihi) say that under no circumstance will such a person be taken to task, even though he committed *shirk*.

From the above, it will be noted that there is sufficient difference of opinion on this issue, regarding what the conclusion of such persons will be in the hereafter. There is also no conclusive evidence for anyone to back any particular view. The final analysis is that we hand the final result and decision to Allaah Ta`ala, as He alone knows what decision will be made regarding such persons in the hereafter.

CHAPTER NINETEEN

THE DISCUSSION ON *SHIRK*

Shirk is to ascribe partners to Allaah Ta`ala and to regard someone or thing to be equal to Him. However shirk is not only limited to this definition, shirk is also to worship and regard as a deity those things which Allaah Ta`ala has specified only to Himself and which He has singled out a signs of worship. There are this two levels of *shirk*.

First level

To ascribe partners and equals to Allaah Ta`ala. This can be of the following types:

1. To ascribe partners to Allaah Ta`ala's Being. For example the Christians and fire-worshippers who believe in more than one deity.

2. To ascribe partners in those Qualities which are unique to Allaah Ta`ala, like Knower of the unseen. That is, to believe that someone else also has this ability and knows the unseen. This is regardless of whether one believes that this other person/thing has this quality inherent in him or

whether it is given by Allaah Ta`ala. Such a form of shirk is never pardoned, because this in reality is shirk. To ascribe partners to Allaah Ta`ala in His Divine Qualities and not to believe in Allaah Ta`ala as one ought to believe is clear-cut kufr. This level is called *Kufariyya Shirk.*

Second level

This is where one does not actually ascribe partners to Allaah Ta`ala Himself but rather ascribes partners in those things which Allaah Ta`ala had assigned and made special to Himself. These are of the following types:

1. To believe that Allaah Ta`ala had bestowed the knowledge of a thing which is clearly mentioned in the Qur`aan Majeed or Hadith that besides Allaah Ta`ala none else knows. For example, to aver that someone knows when Qiyaamah will take place.

2. To prostrate or make Ruku to anyone else besides Allaah Ta`ala, not in worship but out of respect.

This level is called *Fisqiyyah Shirk.*

To ascribe partners to Allaah Ta`ala applies regardless of who or what one is ascribing to Allaah Ta`ala, like a Prophet, angel, jinn, Wali, etc. The one guilty of such an act is called a *Mushrik.* Allaah Ta`ala has categorised the Christians and Jews also as part of the idol-worshippers, whereas they are not in reality idol-worshippers. They would regard the Ambiyaa (alaihimus salaam) and Auliyaa as partners to Allaah Ta`ala, *"They have taken as lords besides Allaah their rabbis and their monks and the Maseeh, son of Maryam, when they were bidden to worship only One Allaah. There is no deity save Him. Be He glorified from all that they ascribe as partner (unto Him)!"* [Surah Taubah, 31]

They believed in Allaah Ta`ala as being the supreme Being, but they also believed in other smaller deities. They were never ordered to believe like this, hence they were committing *shirk*. Allaah Ta`ala is alone, He has no partner, whether small or big.

"There is none in the heavens and the earth but comes unto the Beneficent as a slave. Verily He knows them and numbers them with (right) numbering. And each one of them will come unto Him on the Day of Resurrection, alone." [Surah Maryam, 93/94/95]

Every creation, be it man or angel, they are all His servants. They never compare to Allaah Ta`ala and they are all subjected and subservient to Him. Every soul will be presented before Him for reckoning. There, none will be representative of another nor helper.

Now, we need to know what things Allaah Ta`ala has specified only to Himself and that we cannot ascribe partnership therein. Such things are countless. We will hereunder enumerate a few, which are established from the Qur`aan Majeed and Hadith, and it can be used a yardstick whereby others may be known:

1. The first thing is this that Allaah Ta`ala is 'Hazir Nazeer'. His knowledge encompasses everything. This is the reason why He is aware of everything all the time. Regardless of whether that thing is near or far, in front or behind, hidden or apparent, in the heavens or on earth, on the mountaintops or under the oceans. If one calls out the name of someone other than Allaah Ta`ala, whether he be near or far, whether he may be seeking assistance from an enemy, or he may assume that this person can help him and that this person knows his every move, thought and action. And he thinks that this other person is aware of what he thinks and is aware of all his conditions, etc. all this is clear-cut *shirk*. This is shirk in knowledge, i.e. to regard someone else to have the same type of knowledge (all-encompassing) as Allaah Ta`ala has. Such beliefs are shirk regardless of whether one harbours these thoughts for the greatest man or angel, or whether one

regards such all-encompassing knowledge for this other person to be an inherent quality or an Allaah-given one.

2. To have choice in the changes in the universe, to rule and administer the universe, to give life and death, to have control over favourable and unfavourable conditions, health and sickness, victory and defeat, fulfilling desires, remove calamities, etc. are all within the control and Power of Allaah Ta`ala. It is not permissible to think any other to have control over such things, regardless of what a high rank or status that person/angel/jinn may be. Hence if anyone regards anyone else to have control over such things and to call out to that person/thing and think that that person/thing can effect changes, are all beliefs of *shirk*. To believe attributes which are unique to Allaah Ta`ala are shared by others is shirk regardless of whether one believes these qualities to be inherent in this other person/think or bestowed by Allaah Ta`ala.

3. There are some acts which Allaah Ta`ala had specified only to be executed for Himself, theses are called Ibaadaat, for example, Sajdah, Ruku, circumambulation of the Kaabah in a special way, going to the Haram in a specified attire, regarding the well and water of Zam-Zam as blessed, etc., etc. Now if anyone has to commemorate the grave of any Wali, prophet etc. whether the grave is genuine or not, in a special way and to place a cloth over it, make Sajdah there, perform Salaat there, enter in a special way, etc., etc. are all forms of shirk. This is known as shirk in Ibaadat. That is, to enact acts of Ibaadat which are special for Allaah Ta`ala to others, and to grant special honour and respect to things in the same way as is deserving of Allaah Ta`ala's House.

4. Allaah Ta`ala has taught His servants this act of respect that in whatever occupation or work they are engaged in they must always remember Him. They must continually hymn His praises. This is so that their Imaan also strengthens and there is Barkat in their work. In times of difficulty they must call on Him and when good conditions prevail they must give Shukr to Him. When beginning any work, they

must take His Name. They must sacrifice animals on His Name, name their children with His Attributes, like Abdur Rahmaan, Abdullah, Abdus Samad, etc. When intending anything one must say Insha-Allaah. Oaths must be taken on His Name. All such acts Allaah Ta`ala has instructed us to use and take His Name and not that of anyone else. Now if someone uses the name of anyone else when executing any task, like sacrificing an animal, or to name one's child Abdun Nabi, or Imaam Baksh, etc. To attribute any good and bad that takes place to this person other than Allaah Ta`ala. All such acts are also *shirk*. This is known as *Shirk fil Aadat*, i.e. shirk in daily habits. Theses four types of shirk have been stated in the Qur`aan Majeed.

The evil of shirk

"Indeed Allaah does not forgive that partners are ascribed to Him and He forgives anything besides that for who He wills. And he who commits shirk with Allaah indeed he has strayed a complete deviation." [Surah Nisaa, 115]

To stray from the Path of Allaah Ta`ala is also when a person does not differentiate between halaal and haraam, when a person steals, neglects Salaat and fasting, to deprive one's wife and children from their rights, disobeying one's parents, etc., etc. However, when one commits acts of shirk, then he has strayed very far from the Straight Path, because Allaah Ta`ala never forgives shirk unless the perpetrator makes sincere Taubah. Every other sin, besides shirk, Allaah Ta`ala could forgive even without Taubah. The punishment for shirk is definite and the perpetrator will receive an everlasting abode in Jahannum for this great evil. He will never be removed therefrom nor will he ever experience peace and tranquillity. As for those who omit shirk without them becoming (hard-core) Mushriks, will still receive their allotted punishment for this grave act, and the other sins are up to Allaah Ta`ala whether He wishes to forgive or not. One also as to realise that there is no greater sin than *shirk*. If a citizen of a country carries out crimes like theft, banditry, fleeing from the battlefield, etc. then the king can either prescribe a suitable

punishment or he can even forgive the perpetrator. But if the major crime of treason is committed then there can be no forgiveness. This type of crime is too great for pardoning.

"And when Luqmaan told his son, whilst he was advising him, 'O my son, do not ascribe partners to Allaah, indeed shirk is a great crime." [Surah Luqmaan, 13]

Allaah Ta`ala bestowed Hadhrat Luqmaan (alaihis salaam) with great wisdom. He was endowed with great insight and forbearance. He explained that to unjustly give the right of one person to another is a great oppression and injustice, so to give the right of Allaah Ta`ala to someone else, is like giving something great to someone insignificant. Just as the Shariah regards this as a great sin, so too does the intellect deems it a great injustice and grave sin. Shirk is the gravest form of disrespect shown.

The chief object of the Ambiyaa's (alaihimus salaam) Message was Tauheed

"And We have not sent before you from the Rasools, except that We inspired him that indeed there is no deity besides Me, therefore worship Me." [Surah Ambiyaa, 25]

That is, every Prophet came from Allaah Ta`ala with this one common Message, that only Allaah Ta`ala is worthy of worship and there is no one worthy of worship but Him. It is obvious that the Message of Tauheed and the prohibition of shirk was a common issue amongst all the Ambiyaa (alaihimus salaam). This is the only road to success and all other roads lead to deviation.

"It has been reported from Abu Hurairah (radhiAllaahu anhu) that Nabi ρ *said, 'Allaah Ta`ala says, 'I am independent of any partners. If anyone does any act whereby he ascribes partners to Me, I leave him and his partner.''"* In another narration it is stated, *"I am free of him and he is for the one he worships."* [Muslim Shareef]

That is, Allaah Ta`ala does not concern Himself about those who ascribe partners to Him, He is independent of them and the things they worship. If a person does any act partly for Allaah Ta`ala and partly for the partners they ascribe to Him, then Allaah Ta`ala rejects the whole thing and leaves them to their partners. From this we understand that if anyone does an act for show and to please someone else other than Allaah Ta`ala, then that entire act is useless and in vain.

"It has been reported from Hadhrat Ma`aaz Bin Jabal (radhiAllaahu anhu) that Nabi ρ said, 'Do not ascribe anything as partners unto Allaah Ta`ala, even if you are killed or burnt." [Musnad Ahmad/Mishkaat]

Just as how a person should exercise patience over apparent difficulties, and out of fear for anyone or anything one should never place one's Imaan at peril, so too must one bear and withstand any internal difficulties (like an evil jinn etc.) and exercise patience. Out of fear for any of these things one should not place one's Imaan jeopardy [Like when people are afflicted with an evil jinn they visit 'witch-doctors' and the like, and even resort to kuffar practices in order to rid themselves of these evil spirits]. One should have this firm belief that whatever conditions befall one, be they good or adverse, all of them stem and are in the control of Allaah Rabbul Izzat. Sometimes, Allaah Ta`ala wishes to test His servants. Sometimes He places His pious and good servants at the behest and at the mercy of evil people so as to test His servants and the distinction between the believers and hypocrites becomes clear. Just as Allaah Ta`ala sometimes tests His slaves with evil people being placed over them, and they (the pious believers) are expected to make Sabr, so too does He sometimes allows the jinns and shaitaan to overwhelm people, and even at that time we should exercise patience and not resort to kuffaar and shirk practices to extricate ourselves from any 'perceived' harm.

"It has been reported by Hadhrat Ibn Mas`ood (radhiAllaahu anhu) that a person said to Nabi ρ, 'O Rasulullah! What is the greatest sin in the Sight of Allaah?' Nabi ρ replied, 'That you call (as deity) someone other than Allaah, whilst He has created you.'" [Bukhari, Muslim, Mishkaat]

That is, just as we believe Allaah Ta`ala to be omnipresent, so too should we call on only Him when we are need of something.

Shirk in knowledge

"And with Him are the keys of the invisible. None but He knows them. And He knows what is in the land and the sea. Not a leaf falls but He knows it, not a grain amid the darkness of the earth, naught of wet or dry but (it is noted) in a clear record." [Surah An`aam, 59]

The knowledge of the unseen is only with Allaah

Just as Allaah Ta`ala has bestowed man with mechanisms wherewith he is able to function, like eyes for seeing, ears for hearing, a tongue for speaking, a mind for thinking, etc. so too has He left the choice in the operation of these things in the control of man. That is, man has the choice of doing things with these mechanisms, like if he wants to see something he will open his eyes and if he wishes not to look at a thing, he will close his eyes. Hence, man is able to do apparent and discern things at his behest. Like if a person has the keys to a place, then if he wishes he may open the locks or leave them closed.

However, the knowledge of the unseen things are out of man's control. Man cannot use what he has been given by Allaah Ta`ala (his outer organs and limbs) to discern or know the unseen. Not even the greatest man or angel has this ability to know the unseen. The keys to the unseen lies only with Allaah Ta`ala. If He wishes then he reveals a little bit to some persons sometimes. This is completely dependant on His Will and Desire. There are times when Nabi ρ wanted to know some things and Allaah Ta`ala did not reveal it to him immediately

and only informed Nabi ρ after a while, when Allaah Ta`ala deemed the time right. For example, the time when Nabi ρ was greatly perturbed and concerned when Hadhrat Aishah (radhiAllaahu anha) was falsely accused. On that occasion, Allaah Ta`ala did not immediately inform Nabi ρ about the facts of the matter. It was only revealed to him after a while. Therefore it is imperative that those who believe in the Oneness of Allaah Ta`ala accept that the keys to the knowledge of the unseen lies only with

Allaah Ta`ala and none other has access to this. Allaah Ta`ala alone has the control and choice if He wishes to inform someone about something then He will do so, to the extent that He deems appropriate.

From this we know that if anyone claims to know something of the future and that he is able to divulge information of the past or future, then he is a liar, and that he is making a claim to godhood. If anyone regards any prophet, Wali, angel, jinn, peer, shaheed, fortune -teller, astrologer, etc. to have this type of knowledge, then know that this person (who believes such) is a Mushrik and has committed *shirk*.
Such a person refutes the Aayat of the Qur`aan Majeed. Even if a fortune-teller or someone does perchance 'predict' something which turns out to be true, then too you must know that he does not know the unseen, because most of their 'predictions' turn out to be false. Know that he/she does not have control of the unseen knowledge. Sometimes they merely strike 'potluck' and their 'predictions' turn out true, whereas most of the times it is false. Only Wahi is never false, and that too is not in the control of the Ambiyaa (alaihimus salaam). Allaah Ta`ala divulges at His Desire when and how much He wishes. Wahi is not revealed at the behest and request of the Prophet.

"Say (O Muhammad - ρ)! None in the heavens and earth knows the unseen except Allaah, and he (man or jinn) does not even know when he will be resurrected."[Surah Naml, 65]

The knowledge of the unseen lies only with Allaah Ta`ala. One of the obvious things which proves this is the date of the advent of Qiyaamah. Had this knowledge been known by anyone else other than Allaah Ta`ala, it would have been widely publicised and known.

"Lo! Allaah! With Him is knowledge of the Hour. He sends down the rain, and knows that which is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Lo! Allaah is Knower, Aware." [Surah Luqmaan, 34]

It is abundantly clear that there are countless of things which are from the unseen and none knows about them. The knowledge of all things is with Allaah Ta`ala. When the exact date of a famous event like the Day of Qiyaamah is not known by anyone, besides Allaah Ta`ala, then what can be said about other 'mundane' things, like when the rain will fall, when the drought will end, etc. If anyone knew about such things, all the time, they would most certainly have made it known to others. Whereas we all know this is not the case. None knows basic everyday things like what the wombs hold, and what the child will look like, how long it will live and where and how much sustenance it is to receive. None knows the condition of others minds and hearts, or what others are thinking. All this knowledge is known only to Allaah Ta`ala. When a person knows not exactly what he is going to do tomorrow, how can he ever know what the bosoms of others conceal? It is obvious that the claimants to the knowledge of the unseen are liars. This knowledge is restricted only to Allaah Rabbul Izzat.

"Say! I have no control over myself of any benefit or harm, except what Allaah wishes. Had I known the unseen, then I would have increased in good works and no harm would afflict me. I am nought but a warner and a giver of glad tidings to the nation that believes."

The leader of all the Ambiyaa (alaihimus salaam), our beloved Nabi ρ, besides whom none others showed such great Mu`jizaat, who was the means of the piety of the pious. When Allaah Ta`ala says to him

to inform the people of his abilities and his restrictions, that he has no knowledge and /or control over the unseen, to such an extent that he (sallAllaahu alayhi wasallam) does not even have control over his own destiny, how then will he be able to control that of others? If he (sallAllaahu alayhi wasallam) knew of the unseen then he would prepared for it beforehand. This is the express and unique quality of Allaah Ta`ala, and the prophets are restricted to their Message. They are to deliver the Message of the Knower of the unseen. The bestower of guidance, i.e. the hopeful result of the Message, is ultimately Allaah Ta`ala. Even the Ambiyaa (alaihimus salaam) have no control in that.

The actual reason for the piety of the Ambiyaa (alaihimus salaam)

The superiority and distinction of the Ambiyaa (alaihimus salaam) and the Auliyaa is that they call to Allaah Ta`ala, and they warn against the perpetration of evil acts. Allaah Ta`ala has placed a certain effect in their invitation. Many people are influenced by their call. They are never given control over the universe in that they are able to steer the destinies of others, they have no control over the life and death of others, over whether or not to grant children to others, give someone control and rulership over land, etc. They even do not have the control of placing Imaan or kufr in the hearts of others or to cure the ill. All theses matters are in the knowledge and control of Allaah Ta`ala alone. He alone hols the keys to the treasures of the knowledge of the unseen. If He wishes then He informs some people of part of it. The predictions of fortune-tellers and the like are mere 'shots in the dark' and nothing more, whereas the Wahi of the Ambiyaa (alaihimus salaam) is never incorrect, since this is directly from Allaah Ta`ala.

"It has been reported from Hadhrat Aishah (radhiAllaahu anha), who says, 'Whoever tells you that Muhammad (sallAllaahu alayhi wasallam) knew the knowledge of the five things which Allaah Ta`ala has mentioned in the Aayat 'Indeed by Allaah is the knowledge of

The Hour…', has indeed levelled a great slander.'" [Bukhari, Mishkaat]

This is knowledge of the unseen, which is only known to Allaah Ta`ala.

Shirk Fi Tasarruf

"Say: 'In Whose hand is the dominion over all things and He protects, while against Him there is no protection, if you have knowledge?' They will say: 'Unto Allaah (all that belongs)'. Say: 'How then are you bewitched?'" [Surah Mu`minoon, 88/89]

From this we gauge that during the time of Nabi ρ, the mushriks believed that all dominion belongs to Allaah Ta`ala, but they regarded their idols as representatives of Allaah Ta`ala. They would worship and ask of their idols, hence they were called 'Mushriks'. Even today, if someone regards another as a representative of Allaah Ta`ala and asks of that person (alive or dead) is a Mushrik. None is on the same plain as Allaah Rabbul Izzat. He is alone and nothing is like Him.

"Say: 'Lo! I control not hurt nor benefit for you'. Say: 'Lo! None can protect me from Allaah, nor can I find any refuge beside Him.'" [Surah Jinn, 21/22]

When the Rasool of Allaah ρ had this belief and he feared the Wrath of Allaah Ta`ala day and night, when he sought refuge in only Allaah Ta`ala, how is it that anyone can ever look at another creation for succour or help?

"And they worship besides Allaah those who do not have control over their sustenance from the heavens or earth anything, and they are unable."

That is Mushriks worship besides Allaah Ta`ala objects which have absolutely no control over providing sustenance. They are not able to let a drop of water descend from the sky or let a tiny seed grow on the ground.

"And do not call (others) besides Allaah, that which does not benefit you or harm you. If you do such, then you are amongst the oppressors." [Surah Yunus, 106]

It is a massive crime and oppression to call upon others who have absolutely no control over the universe, and not to call upon Allaah Rabbul Izzat.

"Say (O Muhammad -ρ): 'Call upon those whom you set up beside Allaah! They possess not an atom's weight either in the heavens or the earth, nor have they any share either, nor has He an auxiliary among them'. No intercession avails with Him save for him whom He permits. Yet, when fear is banished from their hearts, they say: 'What was it that your Rabb said?' They say: 'The Truth. And He is the Sublime, the Great.'" [Surah Saba, 22/23]

When a person desires anything then there are various ways of achieving it in the world. For example, if one desires from a king then either it can be achieved through his courtiers and ministers, where the king will be probably constrained to accede owing to his dependence on that person or through his wife or children, whom he loves, where due to his love for them he may accept their request. But in the Court of Allaah Ta`ala none has absolutely any sway over Him. No one even owns or has control over the wing of a mosquito, so where can there be any effect in other thing? When any need is required, it has to be asked of only Allaah Ta`ala. No buzrug or prophet can fulfil the needs of anyone. They themselves are all dependent on Allaah Ta`ala for their own needs, how then can they be of assistance to others?

"It has been reported from Hadhrat Anas (radhiAllaahu anhu) that Nabi ρ said, 'Everyone of you should ask for his needs from his Rabb. (To such an extent that) He should even ask (from Allaah Ta`ala if he needs) salt or a shoelace if it breaks." [Tirmidhi]

Never regard Allaah Ta`ala as you regard the kings of the world, who execute the big tasks and they leave the little ones to their subjects. So when you need a small thing you will ask the king's servants. The kingdom and control of Allaah Ta`ala is absolute and total. Not even an eyelid blinks without His Knowledge or Consent. And He executes all this alone without any partner or helper. When anyone requires anything, albeit small, insignificant and little, it must be asked of Allaah Ta`ala.

Shirk Fil Ibaadaat

Ibaadaat are those special acts of worship which Allaah Ta`ala has prescribed for displaying submission to Him. Here it those acts of Ibaadat will be shown whereby the slaves of Allaah Ta`ala may come to know that it should be done solely for Allaah Ta`ala and not for others.

Ibaadat is only for Allaah Ta`ala

"And indeed We have sent Nooh to his nation, (and he said to them), 'Indeed I am a clear warner (sent) to you. That you do not worship except Allaah, indeed I fear for you the punishment of a fearful Day'." [Surah Hud, 25/26]

The argument and dispute between the believers and disbelievers came down since the era of Hadhrat Nooh (alaihis salaam). The pious servants of Allaah Ta`ala have always maintained this advice that worship should not be done but for Allaah Ta`ala.

"And from amongst His signs is the day and night, the sun and moon. Do not prostrate to the sun or the moon, but prostrate to Allaah. He

Who has created you. If you would only worship Him." [Surah Haameem Sajdah, 37]

From this Aayat we learn that only our Creator is worthy of worship. Non else must be made Sajdah or worshiped to, regardless of whether it is the sun, moon, prophet, wali, angel or jinn.

To call on others besides Allaah Ta`ala is *Shirk*

"And the places of worship are only for Allaah, so pray not unto anyone along with Allaah. And when the slave of Allaah stood up in prayer to Him, they crowded on him, almost stifling.' Say (unto them, O Muhammad -sallAllaahu alayhi wasallam): 'I pray unto Allaah only, and ascribe unto Him no partner." [Surah Jinn, 18-20]

When a person turns out to be pious and has a devout and religious appearance, others regard him to be someone very great – a *Ghoas* or *Kutub* (titles of high respect). They think that he is the one who gives whoever he wishes whatever he wishes. They refer to him for all their needs and wants. It is the Fardh duty of this person to warn and inform his ignorant 'fans' regarding what is right and wrong and divert them onto the path or rectitude. They should refer only to Allaah Rabbul Izzat for their needs and wants. Only He can fulfil all desires. He should discourage them from any *shirki* practice and make it clear that he does not carry out any practice of *shirk*.

It should be understood that practices like standing in front of someone with hands folded (as in Salaat) or to call out to them (as one calls out to Allaah) – [Like when people say *"Ya Ali"*, *"Ya Ghoas"*], or to recite their names as one makes Thikr, are all practices of *shirk* because these are acts of devotion which Allaah Ta`ala has made exclusive to Himself. There should be no partnership in this.

Respect for the Signs of Allaah Ta`ala

"And proclaim unto mankind the Pilgrimage. They will come to you on foot and on every lean camel; they will come from every deep ravine. That they may witness things that are of benefit to them, and mention the name of Allaah on appointed days over the beast of cattle that He has bestowed upon them. Then eat thereof and feed therewith the poor unfortunate. Then let them make an end of their unkemptness and pay their vows and go around the ancient House." [Surah Hajj, 27-29]

That is, Allaah Ta`ala has prescribed certain places special and sacred for Himself, like the Kaabah, Arafaat, Muzdalifah, etc. He has encouraged that people flock to these places, and they come from all nooks and crannies, from far and wide. They will undertake the arduous journey and present themselves in a simple dress. They will make sacrifice of animals in the Name of Allaah Ta`ala. They will circumambulate the Kaabah. Stand at the Door of the Kaabah and supplicate their needs. All these are acts of respect and honour in the Name of Allaah Ta`ala and only for Him. Allaah Ta`ala is pleased at the execution of these acts and He grants eternal success for the perfromance of these acts. Nevertheless, to carry out such acts for any besides Allaah Ta`ala is *shirk* and kufr. To visit the grave of a Wali and place rice, sweetmeats, etc. there, to undertake a difficult journey to get there, to revere and grant respect to the vegetation around the vicinity of the grave and any other such acts, to circumambulate the grave, etc., and then to top it all to regard all these acts to be worthy of reward and a means of salvation in the hereafter, are all acts of pure *shirk*. To believe these things to be part of the Deen is Bid`ah (innovation). Obedience and submission are to be enacted only to Allaah Ta`ala alone, and not to any creation, regardless of what high stage he may be.

"Say: 'I find not in that which is revealed unto me aught prohibited to an eater that he eat thereof, except it be carrion, or blood poured forth, or swine flesh for that verily is foul or the abomination which was immolated to the name of other than Allaah. But whoso is

compelled (thereto), neither craving nor transgressing, (for him), Lo! Your Rabb is Forgiving, Merciful." [Surah An`aam, 145]

Just as swine-flesh, blood, etc are haraam, so too is that animal which has been slaughtered in the name of another besides Allaah Ta`ala. This Aayat does not only refer to those animals which are inherently haraam, like swine, etc. but it also refers to those animals which are permissible to eat, like chicken, cattle, etc., but theses animals are sacrificed in another's name besides Allaah Ta`ala.

"It has been reported by Hadhrat Muaawiyah (radhiAllaahu anhu) that Rasulullah ρ *said, 'That person who likes that others stand up for him (in respect), then he is preparing his abode in Jahannum."* [Tirmidhi]

That is, it is totally impermissible for anyone to desire that others stand up in respect for him and tie their hands or remain silent, (as is required in Salaat). Such acts of respect are exclusive to Allaah Ta`ala as He has prescribed them to be done for Himself whilst we are in Salaat. Hence to do this for anyone else is shirk.

"It has been reported from Hadhrat Thaubaan (radhiAllaahu anhu) that Nabi ρ *said, 'The Hour (Qiyaamah) will not dawn until a group of my Ummat joins up with a group of the Mushrikeen and until a group from my Ummat worships idols."* [Tirmidhi]

Idol worship is of two types; when a sculpture or bust is made of someone or to depict someone and people stand before it and worship it – this in the Arabic terminology is known as *sanam*. When a stone, rock, tree or other object is made to represent someone and it is worshiped – this is known as *wathan*. Grave-worship, lamps at the gravesides, built-up areas around graves, *alam*, *ta`ziyah*, etc. all fall under the category of *wathan*. In a similar way to have tablets and monuments built with the names of martyrs etc. listed there upon, also falls under the category of *wathan*. *Shirk* is established for both, *sanam* and *wathan*. Nabi ρ has foretold that prior to Qiyaamah the

Muslims will engage in this type of *shirk*. Contrary to the general mushriks like the Hindus and Arab Mushriks, who worship idols and are also the enemies of Rasulullah (sallAllaahu alayhi wasallam).

"It has been reported from Hadhrat Abi Tufail (radhiAllaahu anhu) that Hadhrat Ali (radhiAllaahu anhu) took out a little book, (wherein a Hadith was reported) that Allaah Ta`ala curses the one who slaughters an animal in the name of anyone besides Allaah." [Muslim Shareef]

Hadhrat Ali (radhiAllaahu anhu) has a booklet wherein some Ahaadith of Nabi ρ was recorded and amongst them was this Hadith, where Allaah Ta`ala cursed the slaughterer of an animal when it was slaughtered in another's name. This act is *shirk* and the meat thereof is haraam. That animal is also haraam when it is earmarked in the name of any creation, regardless of whether the Name of Allaah Ta`ala was mentioned at the time of slaughter or not.

Shirk fil Aadat

Below is mentioned some Aayaat and Ahaadith which denote that just as how one is expected to remember Allaah Ta`ala at all times whilst executing normal duties, this (remembrance) is not allowed in the name of others.

"They invoke in His stead only females; they pray to none else than shaitaan, a rebel, whom Allaah cursed, and he said: 'Surely I will take of Your bondmen an appointed portion, and surely I will lead them astray, and surely I will arouse desires in them, and surely I will command them and they will cut the cattle's ears, and surely I will command them and they will change Allaah's creation. Whoso chooses shaitaan for a patron instead of Allaah is verily a loser and his loss is manifest. He promises them and stirs up desires in them, and shaitaan promises them only to beguile. For such, their habitation will be hell, and they will find no refuge therefrom." [Surah Nisaa, 117-121]

Those who call unto females or males, are nothing but conjectures in their minds and inspirations of shaitaan. Shaitaan, who is the avowed enemy of man, strives to deviate mankind and lead them with him into Jahannum. People who call out to any besides Allaah Ta`ala are only following the tricks and inspirations of shaitaan. All silly acts of devotion which people enact which are not part of the Shariah fall in this category. Also people who do things which are prohibited in the Shariah like shaving their beards, trimming their eyebrows, women cutting their hair, etc., etc. are all in obedience to shaitaan's promise to make mankind change their appearances which had been bestowed to them by Allaah Ta`ala. All such ruses and deviations will lead mankind straight into the Fire of Jahannum. At that time, there will be no use for any regret or repentance.

Shirk in children

"He it is who did create you from a single soul, and therefrom did make his mate that he might take rest in her. And when he covered her she bore a light burden, and she passed (unnoticed) with it, but when it became heavy they cried unto Allaah, their Rabb, saying: If you give us aright we shall be of the thankful. But when He gave unto them aright, they ascribed unto Him partners in respect of that which He had given them. High is He exalted above all that they associate (with Him)." [Surah A`raaf, 189-190]

When man and woman wanted children they asked Allaah Ta`ala and when they were bestowed with children they later on started ascribing partners unto Allaah Ta`ala. They would keep names such as *Ali Bakhsh, Nabi Bakhsh, Peer Bakhsh,* etc., etc. What these lost souls do not realise is that they are committing shirk.

Shirk in farmland

"They assign unto Allaah, of the crops and cattle which He created, a portion, and they say: 'This is Allaah's' in their make believe 'and

this is for (His) partners in regard to us.' Thus that which (they assign) unto His partners in them reaches not Allaah and that which (they assign) unto Allaah goes to thee (so called) partners. Evil is their ordinance." [Surah An`aam, 136]

Everything is the creation of Allaah Ta`ala and Only He is worthy of worship. He is independent of everything and everything depends on him.

Shirk in animals

"And they say: Such cattle and crops are forbidden. No one is to eat of them save whom We will in their make believe cattle whose backs are forbidden, cattle over which they mention not the name of Allaah. (All that is) a lie against Him. He will repay them for that which they invent." [Surah An`aam, 138]

People falsely say and attribute things to others besides Allaah Ta`ala. They do all this on mere conjecture. They would earmark an animal in the name of other creations, thinking all this to be pleasing to Allaah Ta`ala. All this is shirk and they will be punished for it.

Shirk in judgement

"And speak not, concerning that which your own tongues qualify (as clean or unclean), the falsehood: 'This is lawful, and this is forbidden,' so that you invent a lie against Allaah. Lo! Those who invent a lie against Allaah will not succeed." [Surah Nahl, 116]

To say things and attribute it to Allaah Ta`ala or Shariah, when it is not so, is a great lie and slander. To hold beliefs like saying it is not permissible to eat *paan* in the month of Muharram, or not to wear red clothes in this month or it is not permissible to make Nikah in the month of Rajab, or to have such and such practices at the time of marriage or death, or for the widow of the deceased not to remarry, etc., etc. All such beliefs are not part of the Shariah and to believe

them to be impermissible and that they spell ill-luck are all acts of *shirk*. This is known as *shirk fil hukm*.

***Shirk* with regard to stars**

"It has been reported from Hadhrat Zaid Bin Khaalid Juhani (radhiAllaahu anhu) who says, 'Rasulullah ρ led the Salaatul Fajr for us on the occasion of Hudaibia after a night of rain. After the Salaat, he ρ turned to us and said, 'Do you know what your Rabb has said?' The Sahaabah (radhiAllaahu anhum) replied that Allaah and His Rasool know better. He ρ said, 'Allaah said, 'Some of My slaves made the morning in the condition that they were believers and other kaafir. Those who said that it has rained on us by the Fadhl of Allaah and His Mercy, they were the believers in Me, and others made kufr by the stars (are those) who said it has rained on us because of (the effect of) certain stars, they are the ones who made kufr in Me and are believers in the stars.'" [Bukhari/Muslim]

That is, those who believe in the effect of the stars, which are the creation of Allaah Ta`ala, are star-worshippers. As for those who say that everything in the universe operate under the guidance and interaction of Allaah Ta`ala are not star-worshippers, and they are true believers. To believe that certain movements of the stars have an effect on the universe and to ask astrologers and fortune-tellers are committing *shirk*. To believe in the effects of stars is star-worship and shirk.

"It has been reported from Hadhrat Ibn Abbaas (radhiAllaahu anhu) that Rasulullah ρ said, 'Whoever knocks on the door of the knowledge of astronomy, besides what Allaah Ta`ala had taught, has entered a part of black-magic. Astrologers are fortune-tellers and fortune-tellers are black-magicians, which is kufr.'"[Razeen]

That is, in the Qur`aan Majeed is mentioned that the stars are a sign of the Wisdom and Greatness of Allaah Ta`ala. They are a form of beautification of the skies. It is not said that they are integral parts of

Allaah's Wisdom and Knowledge. It is acts of kufr and shirk to believe that the stars have an effect in the operation of the universe and good and bad things happen because of the movements of stars. This is the work and operation of astrologers and soothsayers and fortune-tellers.

To consult those who 'foretell' the future

"It has been reported from Hadhrat Hafsa (radhiAllaahu anha), the wife of Nabi ρ*, that Rasulullah* ρ *said, 'He who goes to a fortune-teller and asks anything of him/her, nothing (of his Ibaadat) is accepted for forty nights."* [Muslim Shareef]

The person who asks anything from a fortune-teller, his Ibaadat for forty days will not be accepted, because he has committed shirk and acts of shirk deprives one of the lustre and *Noor* of Ibaadat. Astrologers, witch-doctors, palm-readers, etc. all fall under the category of fortune-tellers.

To save oneself from believing in omens

"It has been reported by Hadhrat Qabeesa (radhiAllaahu anhu) that Nabi ρ *said, 'To take omens (by freeing birds), to make predictions or take omens by throwing something down, and to harbour (believe in) ill omens, are all acts of kufr."* [Abu Dawood]

It was customary amongst the Arabs to take omens in things. Nabi ρ stressed greatly and admonished them to keep away from such practices, as is borne out by the above Hadith.

"It has been reported by Hadhrat Abdullah Ibn Mas`ood (radhiAllaahu anhu) from Rasulullah ρ *that he* ρ *said, '(to take) Omens is shirk, omens is shirk, omens is shirk."* [Abu Dawood]

From this we learn that it is not permissible to take ill omens by birds flying to the right or left or when a black cat crosses one's path [or

when a mirror breaks or one walks under a ladder], etc., etc. Such beliefs are not part of the Deen and are reminiscent of the previous age of ignorance. Nabi ρ has warned severely against such beliefs. They are beliefs which are *shirk.*

Other Ahaadith have also been reported where Nabi ρ discouraged the believers from holding beliefs which people hold with regard to illness, death, etc. The Arabs had many such beliefs where they took ill omens from certain things and events.

Even nowadays there are all sorts of queer, queer beliefs amongst the masses, like a certain type of house, or horse, etc. means bad-luck. Such beliefs must be disregarded and abandoned.

To believe that any particular month is bad for a certain act etc. is also amongst the beliefs that must be abandoned. The effects of everything, be it good or bad, lies only in the Hands and Control of Allaah Rabbul Izzat. Our full trust and reliance must only be on Him.

To safeguard against names which have shirk connotations

"It has been reported from Ibn Umar (radhiAllaahu anhu) that Rasulullah ρ said, 'Indeed the best of your names are Abdullah and Abdur Rahmaan." [Muslim Shareef]

Included amongst these names are names like, Abdul Quddoos, Abdul Jaleel, Abdul Khaaliq, etc., where the Name of Allaah Ta`ala is attributed and joined with the name.

"It has been reported by Shuraih Bin Haani from his father that when he came in the presence of Rasulullah ρ with his tribe, Nabi ρ heard the people calling him by the title of Abul Hakam. Nabi ρ called him and said, 'Indeed Allaah Ta`ala is Hakam, and all Hukm (Injunctions) belong to Him. Why is your title Abul Hakam?'" [Abu Dawood/Nisai]

It is clear that all matters belong to Allaah Ta`ala He is the One who decides everything and all decisions belong to Him alone. This title of '*Hakam*' is only appropriate for Allaah Ta`ala, hence it should not be used for any man. Hence, any term which is exclusive to the Quality of Allaah Ta`ala cannot be used for man or to describe man. For example, *Sha-han-sha* (king of kings), this title is only applicable to Allaah Ta`ala. The use of such terms for any creation is tantamount to *shirk*.

"It has been reported by Hadhrat Huzaifah (radhiAllaahu anhu) that Nabi ρ *said, 'Do not say, 'What Allaah wishes and Muhammad wishes. Say, Only what Allaah wishes.'"* [Sharhus Sunnah]

The Status of Allaah Ta`ala is not to be mixed with that of any creation, regardless of how noble he may be. For example, it should never be said that if Allaah Ta`ala and Nabi ρ wish then this work will be accomplished. Everything is only in the control of Allaah Ta`ala alone. Also for example, if someone asks regarding something or when so and so will be getting married, etc. then in reply to say, "Allaah and His Rasool know" is also shirk and totally impermissible.

Taking an oath in the name of anyone else besides Allaah Ta`ala

"It has been reported from Ibn Umar (radhiAllaahu anhu) that he heard Rasulullah ρ *say, 'He who takes an oath on another besides Allaah, has indeed committed shirk."* [Tirmidhi]

"It has been reported from Abdur Rahmaan Bin Samurah that Rasulullah ρ *said, 'Do not take oaths on the names of idols or on the names of your fathers."* [Muslim Shareef]

"It has been reported from Ibn Umar (radhiAllaahu anhu) that Rasulullah ρ *said, 'Indeed Allaah has forbidden that you take oaths in the names of your fathers. If anyone wishes to take an oath, then do so on Allaah's Name."* [Bukhari/Muslim]

“Hadhrat Abu Hurairah (radhiAllaahu anhu) reports that Rasulullah ρ *said, ‘He who takes an oath and says in his oath, ‘I take an oath in Laat / or Uzza (names of an idols), then he should (immediately) say Laa Ilaaha IllAllaah (i.e. he should renew his Imaan).’”* Bukhari/Muslim]

During the age of ignorance the Arabs would take oaths in the names of their idols. After entering into Islaam, they would still use these terminologies by way of habit, so they were instructed to immediately say the Kalimah to renew their Imaan. From this we learn that it is totally impermissible to take oaths on any name besides Allaah Ta`ala. If the name of someone other than Allaah Ta`ala comes to the tongue when making an oath, by habit or mistake, then one should immediately make Taubah. To take oaths like the mushriks places one’s Imaan at peril.

The impermissibility of making a *nazar* (pledge) in the name of another besides Allaah Ta`ala

“It has been reported by Hadhrat Thaubaan Bin Dah-haak (radhiAllaahu anhu) who says that a person took a pledge during the time of Rasulullah ρ *that he will slaughter an animal in Bawaana. He presented himself to Nabi* ρ *and informed him of this, whereupon, Nabi* ρ *asked, ‘Is there any vestige from the era of ignorance (i.e. an idol) still present there that people worship?’ The Sahaabah (radhiAllaahu anhum) replied in the negative. Nabi* ρ *asked, ‘Is there no celebration that is being celebrated there?’ The Sahaabah (radhiAllaahu anhum) replied in the negative. Nabi* ρ *said, ‘Then complete your pledge, because there is no pledge if taken in the disobedience of Allaah Ta`ala.’”* [Abu Dawood]

From this we understand that it is impermissible to make a pledge in the name of any other besides the Name of Allaah Ta`ala. Such pledges (taken in the name or for other besides Allaah Ta`ala) should not be fulfilled. The reason being that such acts are haraam and to fulfil them is also haraam.

There is no prostration (done) for the creation even out of respect

"It has been reported by Hadhrat Aishah (radhiAllaahu anha) that once Nabi ρ *was sitting with a group from the Muhaajireen and Ansaar when a camel came and made Sajdah to Nabi* ρ*. The Companions of Rasulullah* ρ *said, 'O Rasulullah* ρ*! The animals, and trees make Sajdah to you, whereas we are more rightful for making Sajdah to you.' Nabi* ρ *said, 'Worship your Rabb and respect your brother.'"* [Musnad Ahmad]

All believers are brothers to one another, regardless of their rank and status. Allaah Ta`ala is our Master and Rabb. Only He is worthy of worship. From this we realise that even the most pious servant of Allaah Ta`ala, be he a prophet or wali, he is after all our brother and we should and can respect him like a bigger brother, but worship and acts of worship is unique to Allaah Rabbul Izzat.

From this Hadith we also learn that the animals and plants respect and show honour to the pious servants of Allaah Ta`ala. Wild animals like lions, elephants, wolves, etc. are meek and present themselves to some pious servants of Allaah Ta`ala. However mankind should not be influenced by this and exceed his limits which have been prescribed to him in the Shariah. Man must worship only Allaah Ta`ala and acts of worship which are exclusive to Allaah Ta`ala must be reserved for Him only.

"Hadhrat Qais Bin Sa`ad (radhiAllaahu anhu) reports that he went to the city of Heerah and he saw the inhabitants making Sajdah to their king. He thought to himself that Nabi ρ *is more worthy that they make Sajdah to him. When he presented himself to Nabi* ρ*, he said, 'Indeed I went to Heerah and I saw the people there making Sajdah to their king. Indeed you are more worthy that Sajdah be made to you.' Nabi* ρ *said to him, 'Do you think that when you pass by my*

grave you will make Sajdah there?' He replied in the negative. Nabi ρ *said, 'Do not do that!'"* [Abu Dawood]
That is, Nabi ρ wanted to demonstrate that one day he will also be resting in a grave, therefore what use or worth is there to make Sajdah to a mortal being. Sajdah is only for that Being Who is everlasting and worthy thereof. Sajdah is never to be made for any creation, or any pious person or his grave. Every mortal is a servant of Allaah Rabbul Izzat, and only He is worthy of all acts of Ibaadat.

Safeguarding oneself from any words which may have connotations of *shirk*

"It has been reported from Hadhrat Abu Hurairah (radhiAllaahu anhu) that Rasulullah ρ *said, 'Do not address anyone as 'Abdi' (my slave) or 'Ammati' (my slave-woman). All of you are the slaves of Allaah and all of your women are the female slaves of Allaah. No slave must address his master as 'Moulaaya' (my benefactor), because your Moula is Allaah.'"* [Muslim Shareef]

From this we learn that even slaves and their masters should abstain from using such terminology which may seem ambiguous. What then can be said of ignoramuses who use names like *Abdun Nabi, Banda Ali,* etc.? These are terms and names of great disrespect. We all know that our Master and true Benefactor is only Allaah Rabbul Izzat. All such practices are *shirk* and lies.

Caution in showing respect and honour (to the creation)

It has been reported by Hadhrat Umar (radhiAllaahu anhu) that Nabi ρ said, *"Do not exceed in (honouring) me like the Christians exceeded with Isaa Bin Maryam. Indeed I am Allaah's slave and address me as Abdullah (the servant of Allaah) and His Rasool."* [Bukhari/Muslim]

That is, regardless of all the excellences that Allaah Ta`ala had bestowed on Nabi ρ, he should not be revered and honoured beyond

the limits, because after all, Nabi ρ is only the servant of Allaah Rabbul Izzat. When a person is a Prophet he does not migrate from mortality to deity. He does not receive any godly qualities. A human must be kept on the plain of humanness and not be treated or regarded as a deity. We must not make the mistake that the Christians made when they transgressed the bounds and limits of respect and started affording the qualities of godhood to Hadhrat Isaa (alaihis salaam). Such transgression leads to kufr and it is clear-cut shirk. It is for this reason that Nabi ρ warns his Ummat not to exceed the limits when revering him and to refer to him with the simple term of Abdullah and Rasulullah.

"It has been reported from Hadhrat Mutraf Bin Abdillah Bin Shukhair, that he also presented himself to Nabi ρ *with the caravan of Banu Aamir. We said, 'You are our Sayyid (leader).' Nabi* ρ *said, 'Our Sayyid is Allaah.' Then we said, 'You are more virtuous and noble than us.' Nabi* ρ *said, 'Yes, you can say like that or something like that. Do not allow shaitaan to disgrace you.'"* [Abu Dawood]

That is, when honouring any pious person, one should never exceed the bounds and limits. In fact, it is safer and better to say less than more. There are two meanings to the word *Sayyid.* (1) The one who is able to do anything, who is the total owner, and is not subject to anyone. This is the quality of Allaah Ta`ala. In this context this word cannot be used for anyone else besides Allaah Rabbul Izzat. (2) The second meaning is the one to whom the instruction from the superior came and he is merely relaying it. In this context every Prophet is a Sayyid to his Ummat, every Mujtahid is to his followers, every pious person to his mureeds, every Aalim to his students. These noble personalities have understood and practice on the injunctions of their superiors and then they are carrying and teaching it to their juniors and subjects. Our Nabi ρ was the Sayyid of the creation of the entire universe. He was the teacher of the all the creation. In this context he can be called *Sayyid.* However, his statement (in the above Hadith) means that in the former context he can never be called Sayyid,

because in reality in this context he is not even the *Sayyid* of the smallest ant.

Honour in servitude

"It is reported from Hadhrat Anas (radhiAllaahu anhu) that Nabi ρ *said, 'I do not intend that you raise (honour) me greater than the level which Allaah Ta`ala has specified for me. I am Muhammad Bin Abdullah and His (Allaah's) messenger."* [Razeen]

That is, Nabi ρ was unlike other great and noble persons who preferred and like to be praised and revered in excess. Nabi ρ is most deserving and worthy of great honour and respect and yet he teaches the Ummat to be moderate in showing their respect and reverence for him. Nabi ρ was aware that his Ummat loved him greatly, but he was also aware that too excessive reverence for him would be tantamount to disrespect to Allaah Rabbul Izzat. This would be harmful to one's Imaan and Deen. Nabi ρ therefore stressed on not being excessive when revering him and using hyperboles for him. He told them that his name is Muhammad and he is not the creator or sustainer. He stressed on them that he was human being like the rest of them and that he was also born of a mother and had a father like all of them.

To copy any one of Allaah Ta`ala's unique Qualities

"It has been reported from Hadhrat Abu Hurairah (radhiAllaahu anhu) that he heard Nabi ρ *saying, 'Allaah Ta`ala says, 'Who is more oppressive than the person who comes with a creation like my creation, then they should create an atom or they should create a seed or grain of barley.''"*

That is, to give form to things is the express quality of Allaah Ta`ala. Allaah Ta`ala has granted consent to copy and make things, from amongst His creation, which are not animate, but He has expressly forbidden that of animate objects. Now if anyone disobeys this express prohibition of Allaah Ta`ala and perpetrates forbidden acts,

then it is great disrespect and a crime. On the Day of Qiyaamah the maker (and drawer) of animate objects will be told that he had perpetrated a grave crime by his depictions, so he has to now bring his objects to life. When he will be unable to do so, then he will be made to taste the punishment for his crime.

"It is reported from Hadhrat Aishah (radhiAllaahu anha) that she bought a carpet which had pictures (of animate objects). When Nabi ρ set his eyes thereupon, he stood by the door and did not enter the house. She discerned displeasure on his face. She says, 'I said, 'O Rasulullah, I repent to Allaah and His Rasool, what sin have I committed?' Nabi ρ said, 'What is this carpet?' She says, 'I replied, 'I purchased it for you. So that you may sit and rest thereupon.' Nabi ρ said, 'Indeed the maker of this carpet will be punished on the Day of Qiyaamah, and it will be said to him, 'Bring to life what you have created (drawn)!' Nabi ρ then said, 'Indeed the angels do not enter the house which has pictures (of animate objects).'" [Bukhari Shareef]

Since the idol-worshippers worship pictures and objects, hence the angels and Ambiyaa (alaihimus salaam) dislike such things. This is the reason why the angels of mercy do not enter the house wherein there are pictures of animate objects. The makers of these pictures will be punished and will be told to bring these objects of worship alive. From this we understand that to make pictures, whether it be of a Prophet of a Wali, is haraam. To have such pictures is also haraam. Those people who have pictures of pious people and keep them as *Tabarruk* (for blessings) and honour them are perpetrating a grave crime and sin. The Prophets and angels abhor and detest such things. It is the bounden and Fardh duty of every Muslim to also abhor pictures of animate pictures and remove same from their homes, so that the angels of mercy may frequent such a home, thereby bringing *Barkat* (blessings) into the house.

"It has been reported from Hadhrat Abdullah Bin Abbaas (radhiAllaahu anhu) that he heard Rasulullah ρ saying, 'The person

who will be the most punished on the Day of Qiyaamah will be the one who killed a Prophet, and whom a Prophet had killed, and one who killed one of his parents, and those who make pictures (of animate objects) and that Aalim who does benefit through his knowledge (i.e. an Aalim who is not practical on the Deen).'" [Baihaqi]

That is, to make pictures is also included amongst these major crimes and transgressions. The perpetrator will also receive the same punishment that a person who killed a Prophet receives.

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